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ART. I. *The Satires of Decimus Junius Juvenalis*, translated into English Verse. By William Gifford, Esq. With Notes and Illustrations. 4to. pp. 553. 1l. 11s. 6d. Boards. Nicol. 1802.

THE powers of Juvenal as a satirist, and his excellencies as a poet, have long been the theme of the scholar, the man of taste, and the lover of virtue. They often excited *our* admiration in our younger days, and have frequently called forth the applause of our maturer judgment, in the critical functions of our later years. Many of our contemporaries have endeavoured to transfuse his castigations and his admonitions into modern language, with various and not unalloyed success; and we have now to appreciate a new attempt of this nature, not trifling in its pretensions nor impotent in its support of them.

Before, however, we proceed to discuss Mr. Gifford's merit as a translator, we are invited to pay our compliments to him as a man;—a duty from the performance of which we receive the most ample satisfaction. Passing over, with dignified silence, the real motive which perhaps induced him to detail the particulars of his life, Mr. G. has introduced this volume by a memoir of himself; which is written with so much ability and unaffected modesty, with so much ingenuousness and manly feeling, that it must secure to him universal regard and esteem. He may say, with the admired author whom he translates, *Stemmata quid faciunt?* for he possesses what ancestry cannot bequeath, great talents and a noble mind; and while, without reserve, he discloses the obscurity of his origin, his struggles with poverty in the lowest situations, and his progress in mental improvement under the most sickening discouragements, he increases our respect for him, and prepares us to rejoice in those propitious circumstances which favoured the expansion of his mind, fostered his love of science, and raised him to a state of independence. Of such a life as that of Mr.

Gifford, no man who thinks and feels like a man will be ashamed. Fools may be mortified at the recollection of the penury of their youth and the mean condition of their family: but great and enlightened minds, despising the idle notions of the vain and the proud, will consider superior and cultivated talents as incapable of sustaining any degradation, except by vicious misuse of them; and as conferring a nobility on the possessor, which "not all the blood of all the Howards," nor the circumstance of being "stuck o'er with titles and hung round with strings," can, in the eye of reason, ever bestow. We have often been disgusted with men who, after having risen to eminence by their splendid endowments and meritorious efforts, have been studious to conceal the poverty of their early condition; as if this poverty were both a degradation and a crime. Mr. Gifford has administered to such persons a very suitable reproof; and he has set an example which the wise and the virtuous will applaud.

Mr. G. informs us that he was born at Ashburton in Devonshire in April 1757; that his father was a glazier and housepainter, and his mother the daughter of a carpenter; and that, when eight years old, he was put to the free-school, to learn to read, write, and cypher; where he continued about three years, making a wretched progress, when his father died, in consequence of his love of liquor. Of this parent he speaks with little affection, and with no respect; it was impossible that he should feel any: but he mentions his mother, who in less than a twelvemonth followed her husband to the grave, as an excellent woman, who bore his infirmities with patience, and dearly loved her children. On this event, his little brother was conveyed to the almshouse; and Mr. G., not then thirteen years old, was taken to the house of his godfather, who for a little time sent him to school: but who soon endeavoured to rid himself of him, first by endeavouring to engage him to a farmer to perform the drudgery of husbandry, and then by putting him on board a coaster as a cabin boy. His condition now seemed to be fixed: but an event, which had nearly extinguished his life, changed its future destiny. Here Mr. G. shall speak for himself:

'I was not negligent in seeking such information as promised to be useful; and I therefore frequented, at my leisure hours, such vessels as dropped into Torbay. On attempting to get on board one of these, which I did at midnight, I missed my footing, and fell into the sea. The floating away of the boat alarmed the man on deck, who came to the ship's side just in time to see me sink. He immediately threw out several ropes, one of which providentially (for I was unconscious of it) intangled itself about me, and I was drawn up

up to the surface, till a boat could be got round. The usual methods were taken to recover me, and I awoke in bed the next morning, remembering nothing but the horror I felt, when I first found myself unable to cry out for assistance.

'This was not my only escape, but I forbear to speak of them. An escape of another kind was now preparing for me, which deserves all my notice, as it was decisive of my future fate.

'On Christmas day (1770) I was surprised by a message from my godfather, saying that he had sent a man and horse to bring me to Ashburton; and desiring me to set out without delay. My master, as well as myself, supposed it was to spend the holidays there; and he therefore made no objection to my going. We were, however, both mistaken.

'Since I had lived at Brixham, I had broken off all connection with Ashburton. I had no relation there but my poor brother, who was yet too young for any kind of correspondence; and the conduct of my godfather towards me did not intitle him to any portion of my gratitude, or kind remembrance. I lived therefore in a sort of sullen independance on all I had formerly known, and thought without regret of being abandoned by every one to my fate. But I had not been overlooked. The women of Brixham, who travelled to Ashburton twice a week with fish, and who had known my parents, did not see me without kind concern, running about the beach in a ragged jacket and trowzers. They mentioned this to the people of Ashburton, and never without commiserating my change of condition. This tale often repeated, awakened at length the pity of their auditors, and, as the next step, their resentment against the man who had reduced me to such a state of wretchedness. In a large town, this would have had little effect, but in a place like Ashburton, where every report speedily becomes the common property of all the inhabitants, it raised a murmur which my godfather found himself either unable or unwilling to withstand: he therefore determined, as I have just observed, to recall me; which he could easily do, as I wanted some months of fourteen, and consequently was not yet bound.

'All this I learned on my arrival; and my heart, which had been cruelly shut up, now opened to kinder sentiments, and fairer views.

'After the holidays I returned to my darling pursuit, arithmetic: my progress was now so rapid, that in a few months I was at the head of the school, and qualified to assist my master (Mr. E. Furlong) on any extraordinary emergency. As he usually gave me a trifle on those occasions, it raised a thought in me, that by engaging with him as a regular assistant, and undertaking the instruction of a few evening scholars, I might, with a little additional aid, be enabled to support myself. God knows, my ideas of support at this time were of no very extravagant nature. I had, besides, another object in view. Mr. Hugh Smerdon (my first master) was now grown old and infirm; it seemed unlikely that he should hold out above three or four years; and I fondly flattered myself that, notwithstanding my youth, I might possibly be appointed to succeed

him. I was in my fifteenth year, when I built these castles: a storm, however, was collecting, which unexpectedly burst upon me, and swept them all away,

'On mentioning my little plan to C——, he treated it with the utmost contempt; and told me, in his turn, that as I had learned enough, and more than enough, at school, he must be considered as having fairly discharged his duty (so, indeed, he had;) he added, that he had been negotiating with his cousin, a shoe-maker, of some respectability; who had liberally agreed to take me without a fee, as an apprentice. I was so shocked at this intelligence, that I did not remonstrate; but went in sullenness and silence to my new master, to whom I was soon after bound*, till I should attain the age of twenty-one.

'The family consisted of four journeymen, two sons about my own age, and an apprentice somewhat older. In these there was nothing remarkable; but my master himself was the strangest creature! He was a Presbyterian, whose reading was entirely confined to the small tracts published on the Exeter Controversy. As these (at least his portion of them) were all on one side, he entertained no doubt of their infallibility, and being noisy and disputatious, was sure to silence his opponents; and became, in consequence of it, intolerably arrogant and conceited. He was not, however, indebted solely to his knowledge of the subject for his triumph: he was possessed of Fenning's Dictionary, and he made a most singular use of it. His custom was to fix on any word in common use, and then to get by heart the synonym, or periphrasis by which it was explained in the book; this he constantly substituted for the other, and as his opponents were commonly ignorant of his meaning, his victory was complete.

'With such a man I was not likely to add much to my stock of knowledge, small as it was; and, indeed, nothing could well be smaller. At this period, I had read nothing but a black letter romance called Parismus and Parismenus, and a few loose magazines which my mother had brought from South Molton. The Bible, indeed, I was well acquainted with; it was the favourite study of my grandmother, and reading it frequently with her had impressed it strongly on my mind; these then, with the Imitation of Thomas à Kempis, which I used to read to my mother on her death-bed, constituted the whole of my literary acquisitions.

'As I hated my new profession with a perfect hatred, I made no progress in it; and was consequently little regarded in the family, of which I sunk by degrees into the common drudge: this did not much disquiet me, for my spirits were now humbled. I did not however quite resign the hope of one day succeeding to Mr. Hugh Smerdon, and therefore secretly prosecuted my favourite study, at every interval of leisure.

'These intervals were not very frequent; and when the use I made of them was found out, they were rendered still less so. I

'* My indenture, which now lies before me, is dated the 1st of January, 1772.'

could

could not guess the motives for this at first; but at length I discovered that my master destined his youngest son for the situation to which I aspired.

'I possessed at this time but one book in the world: it was a treatise on Algebra, given to me by a young woman, who had found it in a lodging-house. I considered it as a treasure; but it was a treasure locked up: for it supposed the reader to be well acquainted with simple equation, and I knew nothing of the matter. My master's son had purchased Fenning's Introduction: this was precisely what I wanted, but he carefully concealed it from me, and I was indebted to chance alone for stumbling upon his hiding-place. I sat up for the greatest part of several nights successively, and, before he suspected that his treatise was discovered, had completely mastered it. I could now enter upon my own; and that carried me pretty far into the science.

'This was not done without difficulty. I had not a farthing on earth, nor a friend to give me one: pen, ink, and paper, therefore, (in despite of the flippant remark of Lord Orford,) were, for the most part, as completely out of my reach, as a crown and sceptre. There was indeed a resource; but the utmost caution and secrecy were necessary in applying to it. I beat out pieces of leather as smooth as possible, and wrought my problems on them with a blunted awl: for the rest, my memory was tenacious, and I could multiply and divide by it, to a great extent.'

Though mathematics constituted Mr. G.'s favourite pursuit, he made some attempts at rhime; and with the trifling pecuniary rewards which he obtained for his verses, in addition to empty praise, he purchased paper, &c. and books of geometry and algebra. The love of science, however, having rendered him negligent of his master's concerns, he naturally fell under his displeasure; and, on refusing to give up his papers, his garret was searched, and his literary treasure taken from him. By this misfortune, he was thrown into a state of melancholy, in which he endeavoured to relieve himself with the hope that, at the end of his apprenticeship, (which was drawing to a conclusion,) he should be able to open a private school, and for ever throw aside an employment which he detested. On a sudden, the horizon began to brighten beyond his gayest hopes. Mr. Cookesley, the surgeon of the place, found him out in his twentieth year, in this state of obscurity and extreme poverty; and, by the help of a subscription, he purchased the remainder of the time which he had to serve, and enabled him to pursue his studies under the Rev. Mr. Smerdon. With this preceptor, when the whole vigour of his mind was directed without check or incumbrance to the acquisition of knowlege, he made so rapid a progress, that in two years and two months he was pronounced to be fit for the University; and through the exertions and generosity of his valuable friend Mr. Cookes-

ley, he obtained a situation in Exeter College, Oxford. Mr. G.'s attention had been directed by his tutor to the satires of Juvenal, the 10th of which he had translated for a holiday task; at the University, he employed himself in attempting other Satires; and he was advised by his Mæcenas, Mr. Cookesley, to open a subscription for a complete version of all the Satires of Juvenal. Proposals were accordingly issued in January 1781: but the sudden death of his friend, soon afterward, plunged him into such affliction as to interrupt his studies; and on regaining the tranquillity of his mind, he was mortified by the discovery of his incompetency for the task which the partiality of Mr. C., united with his own wants, had tempted him to undertake. His first resolution, therefore, was to renounce the publication for the present, and to return the subscriptions. This was done in part, but it could not be effected entirely; and hence Mr. G. considered himself as still pledged to give a translation: hoping that, in a country residence, in the course of two years, his design might be fulfilled. About this time, however, a trivial circumstance opened to him unexpected prospects, and changed the system of his life. Corresponding with a friend, to whom he addressed his letters under cover to the late Lord Grosvenor, and one day inadvertently omitting the direction on the inclosure, his Lordship opened and read the letter, supposing it to have been intended for himself. Its contents interested him so much that he wished to see the writer; and on the simple exposure of his humble circumstances, the Earl generously undertook his present support and future establishment; inviting Mr. G. to reside with him till his wishes could be accomplished. This was a request not to be resisted. 'I did go,' says Mr. G. 'and reside with him;' and, to the honour of his patron, he adds, 'I experienced a warm and cordial reception, a kind and affectionate esteem, that has known neither diminution nor interruption from that hour to this, a period of twenty years!'

In the house of this nobleman, Mr. Gifford occasionally proceeded with Juvenal: but two successive tours on the continent with the Earl's son Lord Belgrave (now Earl Grosvenor) interrupted the work; and on his return to his own country in circumstances of happy competence, though his translation was not forgotten, he could have wished to decline the publication of it. Feeling, however, that there were people who had just and forcible claims on him for the due performance of his engagement, he persisted in the completion of his work; and he now offers it to the public in a matured and improved state.

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Mr. Gifford's subscribers will be amply recompensed in two ways, first in the satisfaction which they must feel at having lent their assistance to rising genius, and secondly in receiving a translation far superior to their highest expectations. To account for the long space which has intervened between the original promise and its fulfilment, is the sole reason assigned by Mr. G. for becoming his own biographer:—if there were any other motive, which the reader of party effusions may conjecture, we forbear to comment. After this exhibition of the particulars of his life, all must rejoice that Mr. Gifford has risen, because they must admit that he deserved to rise. We have already observed that he is to be respected for having cultivated his talents under more than ordinary difficulties; and we could now almost tempt him to be vain, by addressing him in the words of his author;

——"*altaque si te*
Nomina delectent, omnem Titanida pugnam
Inter majores, ipsumque Promethea ponas:
De quocunque voles proavum tibi sumito libro."

We proceed to compliments of another kind.

The Translation before us is preceded by a Life of Juvenal, and by an Essay on the Roman Satirists. In the former, Mr. G. does not attempt to give us an idea of Juvenal's person and features by exhibiting, as Holyday did, at the head of his preface, a portraiture of him; nor does he undertake to substitute facts in the place of conjecture: but he endeavours to give such an account of the author as shall bear the stamp of probability. Juvenal is generally said by his biographers to have been banished by Domitian, as a 'facetious' kind of punishment, into Egypt, when eighty years old, for having satirized *Paris* the actor, a minion of the Emperor. The accuracy of this account, however, Mr. G. calls in question. To the observation that 'Domitian's was not a facetious reign,' he subjoins his reasons for doubting whether this banishment, which must have resulted from the tyrant having been in a very merry mood, ever took place. It is admitted that Juvenal was in Egypt, but it is evident that he was never long absent from Rome, where all his Satires were written. 'In 95, when Juvenal was in his 54th year, Domitian banished the philosophers from Rome, and soon after from Italy; and, though Juvenal did not (strictly speaking) come under the description of a philosopher, he might reasonably entertain apprehensions of his safety, and, with many other persons eminent for learning and virtue, judge it prudent to withdraw from the city.' To this period Mr. G. assigns the journey into Egypt: two years

after which, the world having been happily relieved from the yoke of Domitian, Nerva his successor recalled the exiles; and from this time there is little doubt that Juvenal was at Rome, where he continued his studies in tranquillity.

Mr. Gifford offers substantial reasons, which are indeed strenghtened by the nerve and vigour of Juvenal's style, for discrediting the eommon opinion, that any part of his works was produced when he was trembling on the verge of 90.

It is known that the present order of the Satires is not that in which they were written; and the translator despairs of their ever being chronologically arranged. He conceives, however, that the 8th was Juvenal's first effort; that the 2d, 3d, 5th, 6th, 7th, and perhaps the 13th Satires were written during Domitian's reign; and that the eleventh closed his poetical career, since there he thus speaks of himself as an old man:

"*Nostra bibat vernum contracta cuticula solem.*"

Beyond this, all is conjecture.

In the Essay on the Roman Satirists, Mr. G. represents the subject as in a manner exhausted, and offers himself to his readers in the humble character of a compiler: but, while he aspires at no higher merit than that of exhibiting with candour and truth the sentiments of his predecessors, he manifests so much taste and discrimination, and exhibits the whole with so much correctness and elegance, that he amply rewards us for leading us over ground repeatedly trodden.

Of Dryden's long dedication to the Earl of Dorset, in which this subject is discussed with great ease and pleasantry, due notice is taken; and Mr. G. coincides with him (who followed Casaubon) in deriving the word Satire, or Satura, from *satur*, *full*; the word *lanx*, a charger, or platter, in which all sorts of fruits were offered to the Gods, being understood: so that the term signified, when applied to a poem, a composition full of various matters or various subjects. He soon, however, turns to better critics than Dryden, who was sometimes superficial as well as fulsome *. To Dusaulx and to Rupert, the latter of whom has given an ingenious and learned Essay *De diversa Satirarum Lucil. Horat. Pers. et Juvenalis Indole*, he acknowleges himself to have been particularly indebted, for the able manner in which they have appreciated the respective merits of the Roman Satirists; and with their assistance he en-

* How could the Earl of Dorset tolerate the inordinate, we might say impious, adulation of Dryden? who, in complimenting his Lordship's talents for verse, says, "We cannot subsist intirely without your writing, any more (I may almost say) than the world without the daily course of ordinary Providence."

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deavours to give a more extended view of the characteristic excellence and defects of the rival Bards, than has hitherto appeared in our language. Respecting the character of *Horace* as a satirist, there is no ground for debate: *circum præcordia ludit*; and, according to Mr. G., he must have been the *enfant gâté* in the palace of Augustus *. Dryden says of *Persius*, that "what he taught may be taught from the pulpit;" and the present Essayist admits that 'he mistook his talent when he applied to Satire;' yet "the trouble of finding out a meaning," which Holyday imputes to him, is said to be not so great as is usually represented; and to rebut Dryden's severe censure of "his scabrous and hobbling verse," it is contended that 'Persius has many exquisite passages, which nothing in Horace will be found to equal or approach.' His favourite author is thus described by Mr. G.:

'Juvenal, like Persius, professes to follow Lucilius; but what was in one a simple attempt, is in the other a real imitation, of his manner †. Fluent and witty as Horace, grave and sublime as Persius; of a more decided character than the former, better acquainted with mankind than the latter; he did not confine himself to the mode of regulating an intercourse with the great, or to abstract disquisitions on the nature of scholastic liberty; but, disregarding the claims of a vain urbanity, and fixing all his soul on the eternal distinctions of moral good and evil, he laboured, with a magnificence of language peculiar to himself, to set forth the loveliness of virtue, and the deformity and horror of vice, in full and perfect display.'

As Juvenal witnessed the cruel enormities of the monster Domitian, (who was truly πηλον αἱματι πεφυραμενον, a lump of clay kneaded up with blood,) and lived in a period at which (as he observes) *omne in præcipiti vitium stetit*, we can easily account for his energetic indignation against vice; yet it is often expressed with a coarseness which we lament, and which would mark his satires as the compositions of an old man, in whose mind the feelings of delicacy had been obliterated by the long observance of profligate example, were not similar indecencies to be found in other writers of his age and country. Having drawn his sword, and proclaimed an irreconcileable enmity against vice, it would have been repulsive to his feelings to

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* Full justice is done to Horace as a most excellent critic. In taste, he surpasses Juvenal.

'† I believe that Juvenal meant to describe himself in the following spirited picture of Lucilius:

"Ense velut stricto quoties Lucilius ardens
Infremuit, rubet auditor, cui frigida mens est
Criminibus, tacita sudant præcordia culpa."

have

have employed the light weapons of ridicule in this serious warfare. His object was to make vice loathsome: but his indignation was not always governed by prudence. Holyday laments that he was not a Christian; thinking that, had he been a professor of this pure religion, he would have considered his pen as defiled by the full description of those vile actions which the corrupt Romans performed in secret. Though he is to be admired generally as a warm champion for virtue, his morality is sometimes objectionable. In more instances than one, as Mr. G. admits, he confounds the nature of crimes; and in the advice which he gives in the beginning of the 6th Satire, his detestation of that unnatural passion, which in other places he stigmatizes with such commendable severity, seems to desert him. While, however, we congratulate ourselves that, by means of the Christian revelation, we have obtained more correct views of the nature of virtue and vice; we must admit that, if Juvenal was sometimes gross and sometimes missed his aim, his object was always meritorious, and that as a moral instructor he stands distinguished in the Heathen world.

In the Translation before us, the Roman Satirist appears with great advantage. Mr. Gifford has caught the spirit and the style of his author; and he has in general accomplished his endeavour, which was to make Juvenal speak as he would probably have spoken if he had lived among us. Excepting Dr. Johnson's admirable imitations of the 3d and 10th Satires, we know not any prior version in our language, which could convey to the English reader so complete an idea of the stateliness, force, and point, which are the prominent features of the compositions of this Bard. It is needless to mention the translations of Stapleton, Holyday, Dryden and his coadjutors, and Owen, since they will not endure a comparison with that of Mr. Gifford, which conveys the sense and manner of the original in easy and flowing verse. As he professes to give the *whole* of Juvenal, and reprobates castrated editions, we are prepared for meeting with faint transcripts of the obnoxious passages; the management of which we should applaud, if we were not persuaded, notwithstanding Mr. G.'s remarks, that their omission would have been preferable to their exhibition even in the most delicate form. In a few instances, he has taken the liberty of dropping some sentences; and we are decidedly of opinion that his translation would not have been less valuable, had he indulged this liberty to a greater extent.—The different genius of the two languages obliged the translator to be more diffuse than the original; and, in order to express the meaning of his author, he is continually under the necessity of

being paraphrastic. We occasionally meet with unnecessary expletives, bad rhimes, and inelegant phrases: but, on the whole, the work is executed with great learning, skill, and taste.

For the satisfaction of our readers, we shall transcribe various examples.

In the 1st Satire, the well-known passage beginning *Cur tamen hoc potius*, &c. is thus translated:

> ' But why I choose, adventurous, to retrace
> The Auruncan's route, and in the arduous race
> Follow his glowing wheels, attentive hear,
> If leisure serve, and truth be worth your care.
> ' When the soft eunuch makes the fair a bride,
> When Mævia, all the woman laid aside,
> Enters the lists, and, to the middle bare,
> Hurls at the Tuscan boar the quivering spear;
> When he who oft, since manhood first appear'd,
> Hath trimm'd the exuberance of this sounding beard,
> Vies with the state in riches: when that vile
> And low-bred reptile, from the slime of Nile,
> Crispinus, from his lady-shoulder throws
> The purple cloak which too luxuriant flows,
> Or fans his finger, labouring with the freight
> Of a light summer ring; and, faint with heat,
> Cries, " save me from a gem of greater weight!"
> 'Tis hard to choose a less indignant strain—
> For who so slow of heart, so dull of brain,
> So patient of the town's increasing crimes,
> As not to burst impetuous into rhymes!'

The lines

> *Quandoquidem inter nos sanctissima divitiarum*
> *Majestas: etsi, funesta Pecunia, templo*
> *Nondum habitas, nullas nummorum ereximus aras,*
> *Ut colitur Pax, atque Fides, Victoria, Virtus.*

are rendered thus in the translation:

> ' Pernicious gold! though yet no temples rise,
> No altars to thy name perfume the skies,
> Such as to Victory, Virtue, Faith, are rear'd,
> And Concord, where the clamorous stork is heard,
> Yet is thy full divinity confess'd,
> And thy shrine fix'd in every human breast.'

The first three lines in the 2d Satire,

> *Ultra Sauromatas fugere hinc libet, et glacialem*
> *Oceanum, quoties aliquid de moribus audent*
> *Qui Curios simulant, et Bacchanalia vivunt;*

are translated,

> ' O, for

' O, for an eagle's wings! for I could fly
To the bleak regions of the polar sky,
Whene'er they make morality their theme
Who live like Bacchanals, yet Curii seem!'

We think that the force of the original is weakened by the transposition, and that it would be preferable to give it nearly in this manner:

" As from their lips the cant of virtue falls
Who Curii seem, yet live like Bacchanals."

In the 3d Satire, Umbritius's reasons for quitting Rome, beginning

Hic tunc Umbritius, &c.

are thus admirably translated,

' Umbritius here his sullen silence broke,
And turn'd on Rome, indignant, as he spoke.
Since Virtue droops, he cried, without regard,
And honest toil scarce hopes a poor reward;
Since every morrow sees my means decay,
And still makes less the little of to-day;
I hasten there, where, all his labours past,
The flying artist found repose at last;—
While something yet of health and strength remains,
While yet my steps no bending staff sustains,
While few gray hairs upon my head are seen,
And my old age is vigorous still, and green;
Here let me bid my native soil farewell—
There may Arturius and his colleague dwell;
Unblushing villains, who in truth's despite,
Can white to black transform, and black to white,
Build temples, furnish funerals, auctions hold,
Farm rivers, ports, and scour the drains for gold.'

The words, however, which follow a few lines afterward,

Quid Romæ faciam? Mentiri nescio,

are not rendered into English in a manner which can extort our praise:

' What should I do at Rome! I know not I,
To cog and flatter; I could never lie.'

The sentence

——— *Non possum ferre, Quirites,*
Græcam urbem—

is rendered:

' I cannot rule my spleen and calmly see
Rome dwindled to a Grecian colony.'

This, however, is not exactly Juvenal's idea. Umbritius's indignation is not excited by Rome being dwindled to a Grecian colony, but by seeing the city overflowed with the dregs of

of Greece. Johnson, in his satire intitled *London*, thus imitates this passage,

" I cannot bear a French Metropolis."

At l. 169, Mr. G. has *out-Juvenaled Juvenal* by making

' The *hoary grandam* fall a sacrifice.'

It is true that the scholiast reads *aviam:* but is this word admissible?

The following passage is well given in the translation:

Nil habet infelix Paupertas durius in se,
Quam quod ridiculos homines facit:

' O Poverty! thy thousand ills combin'd,
Sink not so deep into the generous mind,
As the contempt and laughter of mankind.'

In the 6th Satire, which is the longest and most complete of Juvenal's works, the beauty of these lines is not diminished by Mr. G.:

Paulatim deinde ad superos Astræa recessit
Hac comite, atque duæ pariter fugêre sorores.

' At length Astrea, from these confines driven,
Regain'd, by slow degrees, her native heaven;
With her retir'd her sister in disgust,
And left the world to rapine, and to lust.'

We could have wished that, in the translation of the words a few lines preceding,

—— *sub Jove, sed Jove nondum*
Barbato,

the repetition of the word *Jove*, in which consists the point of the satire, had been preserved.

Juvenal is known to be very severe in this Satire on the Roman Ladies, and he particularly notices their different attentions to their paramours and their husbands. The following is a part of the picture:

' A woman stops at nothing, when she wears
Rich emeralds round her neck, and, in her ears,
Pearls of enormous size; these justify
Her faults, these make all lawful in her eye.
Sure, of all ills with which the state is curst,
A wife, who brings you money, is the worst.
Behold! her face a spectacle appears,
Bloated and foul, and plaister'd to the ears
With viscous pastes:—the husband looks askew,
And sticks his lips in this detested glue.
Still to the adulterer, sweet and clean she goes,
(No sight offends his eye, no smell his nose,)

But rots in filth at home, a very pest,
And thinks it loss of leisure to be drest.
For him she breathes of nard, for him alone,
She makes the sweets of Araby her own;
For him, at length, she ventures to uncase
Her person; scales the rough-cast from her face,
And (while her maids to know her now begin)
Washes, with asses' milk, her frowzy skin;
Asses, which, exiled to the Pole, the fair,
For her charms' sake, would carry with her there.
But tell me yet; this thing, thus daub'd and oil'd,
Thus poultic'd, plaister'd, bak'd by turns and boil'd,
Thus with pomatums, ointments, lacquer'd o'er,
Is it a FACE, Ursidius, or a SORE?'

Dr. Johnson, in his imitation of the 10th Satire, has drawn a very striking and well executed picture of Charles XII., which he substitutes for that of Hannibal in the original poem. We have now an opportunity of exhibiting a good copy of the Hannibal of Juvenal:

'* Produce the urn that Hannibal contains,
And weigh the mighty dust which yet remains:
And is this all! Yet THIS was once the bold,
The aspiring chief, whom Afric could not hold,
Afric, outstretch'd from where the Atlantic roars,
To Nilus; from the Line, to Lybia's shores!
Spain conquer'd, o'er the Pyrenees he bounds;
Nature oppos'd her everlasting mounds,
Her Alps, and snows: through these he bursts his way,
And Italy already owns his sway——
Still thundering on,—"think nothing done," he cries,
Till low in dust our haughty rival lies;
Till through her smoaking streets I lead my powers,
And plant my standard on her hated towers."
Big words! But view his figure, view his face:
O, for some master-hand the chief to trace,
As through the Etrurian swamps, by rains increas'd,
Spoil'd of an eye he flounc'd, on his Getulian beast!
'But what ensued, illusive glory! say?—
Subdued on Zama's memorable day,
He flies in exile to a foreign state,
With headlong haste; and, at a despot's gate

'* *And weigh the mighty dust,* &c.] I do not know that this was ever done; at least with regard to Hannibal; but in the Statistical Account of Scotland, I find that Sir John Paterson had the curiosity to collect, and weigh the ashes of a person discovered a few years since in the parish of Eccles; which he was happily enabled to do with great facility, as "the inside of the coffin was smooth, and the whole body visible." Wonderful to relate, he found the whole did not exceed in weight one ounce and a half! AND IS THIS ALL!'

Sits,

Sits, wond'rous suppliant! of his fate in doubt,
'Till the Bithynian's morning nap be out.

'Just to his fame, what death has Heaven assign'd
This great controller of all human kind?
Did hostile armies give the fatal wound,
Or mountains press him, struggling, to the ground?
No; three small drops, within a ring conceal'd,
Aveng'd the blood he pour'd on Cannæ's field!
Go, madman, go! the paths of fame pursue,
Climb other Alps, and other realms subdue,
To please the rhetoricians, and become,
A DECLAMATION for the boys of Rome!'

Surely, when these two parallel passages are compared, Mr. Gifford will retract the observation made in the Essay, at the bottom of p. lxi., that Johnson's *Vanity of Human Wishes* has scarcely a trait of Juvenal's manner.

The conclusion of this Satire of Juvenal, *Nil ergo optabunt homines?* &c. is extremely beautiful; and we shall finish our extracts with Mr. Gifford's translation of it:

'Say then, must man, depriv'd all power of choice,
Ne'er raise to Heaven the supplicating voice?
Not so; but to the gods his fortunes trust;
Their thoughts are wise, their dispensations just.
What best may profit or delight they know,
And real good, for fancied bliss bestow;
With eyes of pity they our frailties scan;
More dear to them, than to himself, is man.
By blind desire, by headlong passion driven,
For wife and heirs we daily weary Heaven;
Yet still 'tis Heaven's prerogative to know,
If heirs, or wife, will bring us bliss or woe.

'But, that thou may'st (for still 'tis good to prove
Thy humble hope) ask something from above;
Thy pious offerings to the temples bear,
And, while the altars blaze, be this thy prayer.

'O THOU, who see'st the wants of human kind,
Grant me all health of body, health of mind;
A soul prepar'd to meet the frowns of fate,
And look undaunted on a future state;
That reckons death a blessing, yet can bear
Existence nobly, with its weight of care;
That anger and desire alike restrains,
And counts Alcides' toils and cruel pains,
Superior to the feasts, the wanton sport,
And morbid softness of the Assyrian court.

'THIS, thou to give thyself may'st well suffice:—
The only path to peace through virtue lies.

O Fortune,

O Fortune, Fortune *! all thy boasted powers
Would shrink to nothing, were but prudence ours:
But man, fond man, exalts thee to the spheres,
And clothes thee in the attributes he fears!'

Sat. VIII. l. 97,

—— *furor est post omnia perdere naulum,*

Mr. G. conceives to be a proverbial expression corresponding to the English saying, "Do not throw the haft after the hatchet;" and he thus renders it:

——————' 'tis honest craft:
Thou could'st not keep the hatchet,—save the haft.'

The peculiar conciseness of the Latin is generally beyond the power of imitation in an English translator; and hence he must yield to the necessity of being more or less diffuse. The following five words, in Sat. 8. l. 165,

breve sit quod turpiter audes,

are expanded into a couplet,

' O friends! be folly's giddy reign concise,
And brief the hour ye consecrate to vice.'

Sat. V. l. 66. (*cum multis aliis,*) is, however, dilated to a fault. Here, and in several other places, we lament that Mr. G. has given specimens of incorrect language, by the omission of the relative: but we are still more displeased with the number of low expressions, bad rhimes, and prosaic lines, to which we have already alluded; such as

' With whom wives, widows, every thing *went down.*'—
' Since, in his days, it *ask'd* no mighty pains.'—
' Spasm, sudden death, and without a will.'

The last is a line which wants the rhithm of poetry.

The word *betrays* is in one place employed as a rhime to *disease*, and *bought* to *throat* in another; and the following inelegant couplet presents itself at p. 97,

' And sure, in any corner we can get,
To call one lizard ours, is something yet!'

' * The exclamation in this line has been thought to savour of the sufficiency of Stoicism, but without reason; since, it must, in fairness, be restricted to the independence of the wise and virtuous man on fortune. Wisdom and virtue, indeed, Juvenal thought, with the rest of the heathen world, men could attain by their own exertions; but there were some at Rome, as Madan finely observes, at that time, who could have taught him, that, EVERY GOOD GIFT, AND EVERY PERFECT GIFT, IS FROM ABOVE; AND COMETH DOWN FROM THE FATHER OF LIGHTS.'

At p. 144, we have this line, which is eked out by an unnecessary *he*:

'Come at your beck; he heeds not, *he*, the poor.'

'What all *amort!*' in the first line of Sat. 9. is an obsolete or at least a provincial expression.

Many more spots and blemishes may be pointed out: but it is barely justice to add *plura nitent*, and to give Mr. G. the praise of being the best translator of Juvenal into English verse.

The first twenty or thirty lines of the 11th Satire were translated by Mr. Cookesley, the friend and patron of Mr. G.'s youth, and he has preserved them as a testimony of respect.

To the notes and illustrations which accompany the text, much commendation is due; and we purposed to have made larger extracts from them, than the length to which this article has already extended will now admit. As an annotator, Mr. Gifford excels; and he rarely draws us from the text to the bottom of the page without fully compensating us for the interruption. He is erudite, judicious, and sprightly, and is never a dead weight on the reader.

Critics have differed in their explanation of the passage in Sat. I. l. 155—157. *Pone Tigellinum, &c.**

The reader will be gratified by Mr. G.'s note.

'*Touch Tigellinus now, &c.*] Fielding makes Booth, in the other world, inquire of Shakspeare the precise meaning of the famous apostrophe of Othello, "Put out the light," &c.; and if some curious critic had done the same of Juvenal, respecting the sense of the following lines, he would have done a real service to the commentators, and saved an ocean of precious ink, which has been wasted on them to little purpose. The lines stand thus in the old editions, as cited by Lipsius.

"Pone Tigellinum, tæda lucebis in illa
Qua stantes ardent, qui fixo gutture fumant,
Et latus mediam sulcus diducit arenam."

"Touch but Tigellinus, and you shall shine in that torch, where they stand and burn, who smoke, fastened to a stake, and (where) a wide furrow divides the sand."

'The dreadful conflagration which laid waste a great part of Rome in the reign of Nero, broke out in the house of Tigellinus. As his intimacy with the Emperor was no secret, it strengthened the general belief, that the city was burned by design. Nothing seems to have enraged Nero so much as this discovery; and to avert the odium from his favourite, he basely taxed the Christians with having set fire to his house. Under this pretence, thousands of these innocent victims were dragged to a cruel death. The Emperor, says Tacitus, (Ann. xv. 44,) added insult to their sufferings; some were covered with the skins of wild beasts, and worried to death by dogs; others

* See our account of Madan's *prose* translation of Juvenal, Rev. Vol. lxxxi. and Vol. i. N. S. p. 239-240.

were crucified, and others, again, WERE SMEARED WITH INFLAMMABLE MATTER, and LIGHTED UP WHEN THE DAY DECLINED, TO SERVE AS TORCHES DURING THE NIGHT! This last horrid species of barbarity sufficiently explains the two first lines; the remaining one, it seems, is not so easily got over.

'I once supposed that a part of the amphitheatre might be separated from the rest by a "wide furrow," or ditch, and allotted to this dreadful purpose: this idea, however, does not seem to have occurred to any of the critics, (no great recommendation of it, I confess,) since they prefer altering the text, and reading,

"Et latum media sulcum deduces arena,"

"And you shall make, or draw out, a wide furrow in the sand." That is, say they, "by turning round the stake to avoid the flames:" which, as the sufferer was fixed to it, he could not well do. If the alteration be allowed, I should rather imagine the sense to be, "when the pitched cloth, in which you are wrapped, is burnt out, your scorched and half consumed body shall be dragged by a hook out of the arena." In the translation (for I am not quite satisfied with this last interpretation), I have taken "*et*" for a disjunctive, and supposed the passage to relate to a separate punishment. Madan's, or rather Curio's, idea, that the expression is proverbial in this place, and means "labouring in vain," is almost too absurd for notice. "You will be burned alive if you touch any of the Emperor's favourites, and besides, you will plough the sand, you will lose your labour!"

'There is yet another meaning adopted by some of the learned, and which is produced by a gentleman in his remarks on Madan's translation of this very line. "I am surprised (he says) that Mr. M. when he knew so much, should not have been acquainted with the following passage of Jos. Scaliger, which sets the whole in the *clearest light. Stantibus ad palum destinatis unco (ne motatione capitis picem cadentem declinarent) gutturi suffixo è lamina ardente pix aut unguen in caput liquefiebat, ita ut rivi pinguedinis humanæ per arenam sulcum facerent.* By this interpretation, so intuitively true, that, by one acquainted with the facts, it might have been deduced from the vulgar text without the emendation of Scaliger," (rather of Lipsius, *Scaligero*, as Ferrarius says, *non improbante*,) "the spirit of the poet is vindicated, history illustrated, and the image raised to its climax."

'I have seen enough of criticism to be always on my guard against interpretations "intuitively true." Human fat, whether dissolved "in streams," or, as this gentleman translates it, "drop by drop," could scarcely make a wide furrow in the sand; and, indeed, both Ferrarius and Vossius, who had this interpretation of Scaliger's before them, concur in rejecting it as improbable. With respect to the "illustration of history," the former adds, "*Quæ Scaliger de lamina et pice adhibita Christianis ad palum, non memini me apud alios legisse!*" I see no reason to alter my translation.

'To return to Tigellinus; he was recommended to Nero by his debaucheries. After the murder of Burrhus, he succeeded to the command of the prætorian guards, and abused the ascendency he had over the Emperor, to the most dreadful purposes. He afterwards

wards betrayed him; by which, and other acts of perfidy, he secured himself, during the short reign of Galba. He was put to death by Otho, to the great joy of the people; and he died as he had lived, a profligate and a coward.

'Who the person was that is here alluded to under his name, cannot now be known. Trajan, though a good prince on the whole, had many failings. He is covertly taxed, as I have observed, in this very Satire, for his lenity in the affair of Marius; and the blood-suckers of Domitian's time seem to have yet had too much influence. He was, besides, addicted to a vice which we shall have too frequent occasions to mention, and consequently surrounded by effeminate and worthless favourites, whom it might be dangerous to provoke. For these, and other reasons, Juvenal seems to have regarded him with no great kindness; and, indeed, if the state of things be truly represented, we cannot accuse him of injustice.'

The *Cophinus, fœnumque supellex*, in Sat. 3, and the *Cophino fœnoque relicto* in Sat. 6, occasion these notes:

'*Whose wealth is but a basket stuff'd with hay:*—] The commentators, not content with the obvious meaning of this passage, have laboured to find a mystery in it. Britannicus, in his observations on the Sixth Satire, (where the same words are again used,) says, the hay served them to lie on. This is rational enough; but how, rejoins Holyday, could they carry about sufficient for such a purpose? He, therefore, inclines to think, with Lyranus, that the hay was not so much a mark of their poverty, as of their servitude in Egypt, which, it seems, they gloried in obtruding upon the notice of the Romans: by way of contrasting it, I suppose, with their present flourishing and happy situation! It may look like trifling to reply, that in this case, they should rather have carried straw; but the truth is, there is no room for refinement on the subject. The poet merely intended to censure the irreligion and avarice of his countrymen. The former, in assigning the sacred groves to this despised race (*pars despectissima servientium*) who, being driven from the city by Domitian, were glad to take up their abode in the nearest place which promised them a shelter: and the latter, in exacting the rent from them, though all their wealth was a basket, in which, perhaps, they carried what they begged, and a little hay, which either served for provender for their beasts (asses), or for themselves to lay their heads on at night.

'One of Juvenal's most judicious translators observes, that it is "improbable the Jews should pay tribute (why *tribute?* is it not *mercedem, rent?*) for their cold lodging in a grove." Yet this is expressly asserted by this author, *omnis enim populo, &c.!* He will, therefore, have it (and he is far from being singular) that Juvenal alludes to the tribute which every Jew was obliged to pay to the Temple, and which, after its destruction, Vespasian transferred to the Capitol. Such an idea is altogether inconsistent with the spirit of the passage. The obnoxious nature of the demand (in Juvenal's mind) was for the use of the groves themselves, and every other supposition weakens the force of his satire.'—

'*Has left her hay and basket;*] The Jews have here the same characteristic symbols they had in the third Satire: their baskets and their hay. Domitian had laid a heavy poll-tax on these people, and that they might not evade it, they were enjoined, I suppose, not to appear abroad without these badges of their condition. To avoid being detected, and insulted by the rabble when they entered the city, these poor persecuted wretches laid aside their degrading accompaniments. This accounts for the epithet *tremens*, which Juvenal applies to this female fortune-teller, who, if she had been discovered, would, in spite of her lofty pretensions, have been severely punished for contempt of the imperial regulations. What is meant by *magna sacerdos arboris*, high-priestess of the tree, I cannot tell. Probably the Egerian grove, the degradation of which is so indignantly deplored in the third Satire, might, like the Norwood of our metropolis, be frequented by such of the vulgar as were anxious to inquire their fortunes. In that case, some favourite tree might be the place of rendezvous, and this Betty Squires, the most infallible oracle of it.

'The conjectures of some of the critics, that Juvenal alludes to the idolatrous propensity of the Jews for worshipping in woods; and of others, that he hints at the "grove of oaks by Dodona in Chaonia, which was consecrated to Jupiter," are alike unfounded. Of the first he knew nothing; and the second was much too far-fetched for his purpose.'

By the line at the beginning of Sat. 3, *Atque unum civem donare Sibyllæ*, Mr. G. thinks that the poet meant to insinuate that Cumæ was entirely deserted: but he offers no reason to induce us to concur with him in opinion. We are still less disposed to subscribe to the whole of his critique at p. 197, on the expression, *mero spumant unguento Falerno*, Sat. 6. l. 303. His remarks on the practice of the Romans in mixing perfumes with their wine are correct: but he is not happy in endeavouring to illustrate Scripture by alluding to this custom. We transcribe his own words, which he modestly introduces with an apology:

'I would not lightly introduce sacred matters; but I wish to observe here, that the Jews were accustomed to give condemned persons a draught of wine and myrrh. This is apparent from the last scene of our blessed Saviour's life. St. Mark calls the wine which they gave him εσμυρνισμενον οινον. This was according to the usual practice; and the merciful purpose of it was to stupify the feelings of the sufferer. This was independent of what they offered him afterwards—that was done in derision; but they first acted by him as they did by common criminals.

'In his prayer before his Passion, he prays that the "cup might pass from him." Is it allowable to conjecture, that, in his own mind, he put the customary cup of stupefaction, for his actual death?'

As our Saviour was born a Jew, it is not probable that he alluded to a Roman custom, nor that he thought of the cup

of stupefaction in his prayer, "let this cup pass from me." Any person may see, by consulting the O. T., that it was usual with the Jews to describe a state of happiness or of suffering by their having a cup of joy or of sorrow.

We shall terminate our quotations from this part of the work with the subsequent note, which contains a pleasant anecdote:

'*Hear now what sneaking ways, &c.*]

"Discite pro numeris numeros sperare, poetæ,
Mutare est animus carmina, non emere." *Vet. Epig.*

There is a very good story told by Macrobius, which will not be much out of the way here. A Greek poet had presented Augustus Cæsar with many little compliments, in hopes of some trifling remuneration. The emperor, who found them worth nothing, took no notice of the poor man; but as he persisted in offering him his complimentary verses, composed himself an epigram in praise of the poet; and when he next waited on him with his customary panegyric, presented his own to him with amazing gravity. The man took, and read it with apparent satisfaction; then putting his hand into his pocket, he deliberately drew out two farthings, and gave them to the Emperor, saying, ω κατα την τυχην, ω σεβαστε· ει πλειονα ειχον, πλειονα αν και εδιδουν. "This is not equal to the demands of your situation, Sire; but 'tis all I have: if I had more I would give it to you." Augustus, who was not an ill-natured man, could not stand this; he burst into a fit of laughter, and, as Macrobius says, made the poet a handsome present.

'The Bufo of Pope is shadowed out in part from this animated passage:

"Till grown more frugal in his riper days,
He paid some bards with port, and some with praise;
To some a dry rehearsal was assign'd,
And others, harder still! he paid in kind."

Mr. Gifford acknowleges his obligations to the Rev. Mr. Ireland, Vicar of Croydon, and to Abraham More, Esq. Barrister at Law, for their inspection and occasional correction of his work; and to R. P. Knight, Esq., who generously offered him the use of his marbles and gems for engravings illustrative of Juvenal; which, however, did not come within Mr. G.'s design.

Though our praise has not been altogether unqualified, we sincerely congratulate the public on this translation of Juvenal; and we would add our wish that, when Mr. Gifford has furnished the libraries of those gentlemen who purchase elegant editions, he will condescend to provide for those poorer readers, to whose pockets an humble octavo is more adapted than a superb quarto.

Mo-y.

ART. II. *GULIELMI HEBERDEN Commentarii de Morborum Historiâ et Curatione.* 8vo. 7s. 6d. Boards. Payne. 1802.

WE have perused the observations of this venerable and lamented physician, as here published by his son, with much attention and interest. From the length and extensiveness of his experience, considerable information was to be expected; and we meet indeed with many valuable remarks in the present volume:—if there be less novelty than some readers might desire, the defect must be imputed to Dr. Heberden's plan in composing the book, of which he has most ingenuously acknowleged the defects. We learn that he was accustomed, when called to visit a patient, to write down, in the room, the principal symptoms of the disease, with the remarks which occurred to him at the moment of inspection; and from materials thus prepared, he selected, every month, those notes which it seemed of consequence to preserve, trusting in nothing to his memory, and making no reference to books. While we are thus presented with a series of facts and opinions, intitled to the highest credit, it must obviously happen that, on the subject of many diseases, observations common to former writers will be found; and that deficiencies will occur, both with respect to the history of symptoms, and the method of cure. It is on this plan only, however, that medicine can be improved; and if every physician of eminence were to furnish the results of his practice with the same candour and love of truth, we should not have to lament the present number of incurable diseases.

We find much good sense, but nothing new nor striking, in the first articles, on Diet, the *Ratio Medendi*, &c. which are rather sketches than comprehensive views of the subjects. —As it would answer no good purpose to notice any observations which are to be found in other books, we shall extract those passages which seem of most importance, as they occur, in going through the book.

Speaking of evacuations from the intestines, the author mentions that he had known a patient who had twelve operations every day during thirty years; and afterward seven daily, during seven years: yet, instead of being wasted, he had rather gained in corpulence.

In describing the scarlet fever, and ulcerated sore throat, Dr. Heberden seems to consider them as diseases almost peculiar to childhood. In this respect, we are confident that he was deceived; and it is of consequence to remark the error, because it might lead to the neglect of measures of prevention, and greatly increase the fatality of a highly contagious disease. We have seen many adults labouring under the complaint, in

both

both its forms; that is, the ulcerated throat accompanied with scarlet fever of a regular type; and the ulcerated throat attended with little or no fever, and without eruptions, but infectious. We shall quote Dr. H.'s words, that there may be no chance of misrepresenting his meaning:

'Anginam in morbis ineuntis ætatis recte numeraveris. Mares certe, qui jam adulti sunt, raro cum ea conflictantur. Duos curavi juvenes, qui annum vigesimum attigerant; item virum unum robustum, qui trigesimum annum excesserat. Præter hos autem neminem marem adolescentia egressum in hoc morbo me vidisse memini. At usu didici fœminas nunquam prorsus securas esse ab hac valetudine; quanquam vetulæ sint illi minus opportunæ, quam juniores. Quæ autem huic febri maxime subjecta est, eadem ætas tenera gravissime periclitatur; contra ac fit in variolis et morbillis.'

The plan of cure recommended by the author, which consists chiefly in giving a decoction of Peruvian bark, with the addition of some aromatics, is adapted only to slight cases of the disease. In many instances, the most powerful doses of bark in substance, and large quantities of wine and other stimulants, are necessary to preserve the patient.

The chapter on aphtha is very imperfect, and has disappointed us greatly; especially considering the information which has been afforded respecting this disease, in Dr. Willan's Reports. The description of gout, on the contrary, is satisfactory and copious; though little could be added to the history of the disease already given by Sydenham and Cullen: but respecting the cure of gout, Dr. Heberden has advanced many remarks which deserve serious attention. He is inclined to doubt the salutary effects which are commonly attributed to regular gout; and he thinks that gout not only fails to relieve the constitution from disease already existing in it, but that it adds to the patient's sufferings, and accelerates his decay. He observes that the dread of blood-letting in gouty cases has been carried too far; and he mentions two patients who were always relieved by using this remedy on the approach of the paroxysm, and who never sustained any inconvenience from it. He remarks that, before the gout is objected to physicians as the opprobium of their art, patients ought to dismiss their fears of being cured of this disease: 'Utinam, (says he,) *tam in promptu esset invenire, quam tutum adhibere podagræ remedium.*'

Wine, in considerable quantities, Dr. H. considers as injurious to gouty persons; and he thinks that the warmth and indulgence usually enjoined, at the approach of a regular attack, are improper, because this mode of treatment tends to prolong the fit. He mentions, though without venturing to recommend it, the practice of the great Dr. Harvey, who was accus-

tomed to put his leg and foot into cold water, when he felt the gout coming on.—The Bath-water, we are told, has little efficacy in relieving gout; and its principal utility depends on correcting the dyspeptic symptoms to which arthritic patients are liable.

When gout attacks the stomach, it is best removed (according to Dr. H.) by opium and aromatics: but he discourages the large use of wine and stimulants, even in this case. He next treats of the celebrated Portland powder, respecting which his sentiments differ materially from those of Dr. Cullen. As this powder is composed of tonics and bitters, and as the gout affects the stomach chiefly and produces inappetency and indigestion, Dr. Heberden deems it probable that a medicine of this nature may at least afford considerable relief. The bad consequences attributed to the employment of it, especially apoplexy and palsy, belong, in his opinion, to the disease itself. One great objection to the use of the Portland powder, Dr. H. observes, is its bulk; which might be obviated, by rejecting some of the less powerful ingredients. When reduced to a dose of fifteen grains, with three or four grains in addition of some aromatic powder, he supposes that a combination of bitters may be usefully exhibited for a length of time, in gouty habits.—We doubt the accuracy of his distinction, however, when he adds that the Portland powder is equally efficacious in rheumatism; meaning, we apprehend, the acute form of that disease.

In treating of ascarides, we are surprized to find no mention of the efficacy of lime-water, used as a glyster.

The chapter on asthma does not contain much matter of importance; excepting two cases, in which the patients died after severe asthmatic attacks, yet, on dissection, little or no disease could be discovered in the lungs.

Dr. Heberden assigns one chapter to the discussion of the virtues of Bath-waters. In those cases in which different physicians have ascribed opposite effects to them, he thinks that their power must be very trifling; and that the results of the diseases ought to be ascribed to other causes. He doubts whether these waters can remove the debility consequent on rheumatism, gout, or palsy; and their principal efficacy consists, according to him, in curing the morning sickness and vomiting, the pains of the stomach, and other symptoms occasioned by hard drinking: but they accelerate the progress of scirrhous liver and dropsy. They relieve dyspeptic complaints in general: but, in hectic fever, in hypochondriacal and hysteric cases, they are injurious.

Bristol water is mentioned as neither pure, nor useful in any disease.

In

In the interesting chapter on head-ach, Dr. Heberden has collected a number of facts which, though not new, merit attentive consideration. The remedies which he has found most useful, in chronic head-ach, are blisters to the head; cupping and scarification applied every month, near the hind-head; and pills given at bed-time, containing a grain of aloes, and four grains of colombo-root. Vomiting occasionally has also produced relief.

The remedies prescribed for chorea appear to be rather too feeble: five grains of myrrh, and two grains of pulvis opiatus, taken every night at bed-time, with a bitter infusion once or twice in a day, are scarcely equal to the removal of this disease. We have often found it necessary to give bark and steel in pretty large doses, and to employ the electric shock; at the same time immersing the patient every other day in the cold-bath. The latter remedy is not prescribed by Dr. H. till the patient is beginning to recover.

A similar remark, we fear, must be applied to the remedies indicated in diarrhæa. Few severe cases would yield to the small doses of opium which are here directed.

The principal remedy mentioned for the cure of symptoms produced by intemperance is the Bath-water; provided that it be employed before any organic affection of the stomach or liver has taken place.

In speaking of epilepsy, the author remarks that, in persons affected with this disease from their infancy, he never saw recovery take place at the age of puberty.

The chapter on fever in general is very short, and in course unsatisfactory. The author doubts the febrifuge power of antimony, at the beginning of fevers: but we think that few practitioners of experience will concur with him in this scepticism.

Respecting hydrophobia, we find only a short notice that the author once saw the dread of water excited by a simple inflammatory sore throat.

In dropsy, Dr. H. mentions that several patients have been cured by taking a grain or two of elaterium, once in four or five days. He has also given gamboge, in doses of ten grains, with advantage.

The chapter on jaundice is long, and contains many useful, but in general well-known facts. In the pain and sickness occasioned by biliary calculi, Dr. H. recommends opium, and saline purgatives. He does not seem to depend on the powers of mercury in this case. He mentions that a physician of his acquaintance thought that he had seen much advantage from giving a scruple of salt of hartshorn thrice in a day: but he adds that

he

he has known also much relief afforded by considerable quantities of lemon-juice.

In treating of ileus, the author has condensed much valuable information. His objections to the use of crude mercury, though forcible, do not comprize the strongest argument against this practice, and we are astonished that it has escaped him. Mercury divides, by pressure, into such small globules, that it is capable of finding its way through a very narrow channel, without inlarging it.

The chapter on measles contains a very full and accurate description of the symptoms, but little that is worthy of remark concerning the cure of the disease.

The same observation may be applied to the chapter on apoplexy and palsy; which is terminated by the history of a well-marked case of catalepsy.

The various appearances of that still mysterious disease, *Angina Pectoris*, are well detailed, but no additional information is given respecting the remedies.

The author mentions, from the report of Sir Edward Wilmot, an instance of a cure effected in the *morbus pedicularis*, by the external application of a solution of camphor in equal parts of spirit of wine and spirit of turpentine.

On the subject of phthisis, we meet with nothing new: but the directions relating to regimen deserve an attentive perusal. The author strongly inculcates abstinence from animal food and wine, and dwells on the necessity of drinking pure water, such as that of Malvern.

For those who are distressed by accumulations of mucus in the fauces, Dr. H. recommends ten grains of the powder of colombo, with a grain or two of pepper, or ginger: a grain of aloes may be occasionally added, to prevent costiveness.

In scirrhus of the prostate gland, he observes, relief is principally to be expected from an anodyne glyster, thrown into the rectum every night.

The chapter on rheumatism has given us less satisfaction than any other in the volume. The stages and remedies of acute and chronic rheumatism are not discriminated with sufficient accuracy; and we cannot assent to Dr. H.'s opinion that opium alone is as efficacious in rheumatism, as when given in combination with Dover's powder, or with antimonials. We have had several opportunities of knowing the contrary.

For the cure of hiccough, which is sometimes a very troublesome and tedious concomitant of diseases in the stomach and bowels, Dr. H. advises opium.

In speaking of the different species of hæmoptysis, Dr. H. mentions that he had known a healthy man at the age of seventy, who during fifty years had been subject to a spitting of blood once in two years.

The origin of strumous swellings is ascribed by our author to the use of impure water; we think, without sufficient proof.

Three curious cases are given, in which the spleen was the organ principally diseased. In the first and second, it was ulcerated; in the third it was only enlarged. It is impossible, however, to collect from these cases any pathognomonic signs of this distemper.

After the attention which we have paid to this estimable work, it would be superfluous to recommend it to our readers. We apprehend that it will claim a place in the library of every physician; and if we have ventured to express an occasional difference of opinion from its highly respected author, it has been chiefly dictated by the supposition that most of our medical friends must have already made themselves acquainted with the book. In other branches of science, authority governs opinion: in medicine it holds the balance of life or death: the doctrines of eminent writers, therefore, require an examination of the most critical accuracy; and he is the best friend to the fame of a good man, who assists in clearing his writings from the imperfections attendant on all human efforts.

The work is written in Latin, and dedicated by the editor, in the same language, to his Majesty: but an English edition is also published.

Fer.

Art. III. *Science Revived,* or the Vision of Alfred. A Poem, in Eight Books. 4to. 18s. Boards. Gameau and Co. 1802.

The action of this poem is simple: the goddess of Science appears to Alfred, accompanied by Sylphs, transports him to the Temple of Genius, and gives him a prophetic history of learning; especially of the progress of knowlege in England. As this is supposed to pass in a sort of day-dream, while the Prince lay 'beneath an elm's thick boughs,' it is evident that he had much the advantage of Reviewers; who are obliged to exert themselves to keep awake over this performance, beside a coal-fire, in a severe winter's day. The spirit of criticism cannot be said to 'visit our slumbers nightly;' for before we write, alas! we must read.

The machinery of the Sylphs, who are represented as the agents directing the operations of the mind, might have been turned

turned to better purpose, had the author been acquainted with the Platonic philosophy. He would have found, in the äerial demons of Plato, this system arranged by the hand of a master, and graced with the illusion of his authority. There is a sort of anachronism, also, in referring the Sylphs to the time of Alfred, since their existence was first supposed, with much other nonsense of the same kind, by Philip Bumbastus, commonly called Paracelsus. Pope has indeed consecrated this species of agency, in the heroi-comic poem; and Dr. Darwin incumbered his *Loves of the Plants* with Sylphs: but the writer before us has rendered his work in some degree historical, and ought to have adapted his machines to the belief of the times.

In this author's hands, the Sylphs become the actors of an ingenious puppet-shew, which Alfred beholds from the 'Tower of Speculation,' and which represents the vicissitudes of literature in all parts of Europe, interpreted by the attendant goddess.

We must acknowlege that, in the opening of some of the books, the Sylphs make a brilliant and amusing appearance. They fill the air, sometimes like moths, sometimes like humming-birds, or butterflies; and the author seems to have devoted nearly his whole powers to the description of their gambols:

'As choice directs they move. Some onward fly,
Till heav'n absorbs them from the straining eye.
Some closely shave the ground, and some in rings
Around the Goddess shake their little wings.
Mixt and convolv'd some flutter overhead,
And a gay shower of glittering colours shed.
Their forms, so finely was the texture spun,
Ev'n where they crowd the most, transmit the sun.
And still as on the buxom air they danc'd,
Sunk or shot upward, vanish'd or advanc'd,
The skies grew mild by endless pinions fann'd,
And their faint shadows chequer'd all the land.'

The simile of the humming-bird is in still better taste:

'Not tints of half so exquisite a grain
Adorn the smallest of the feather'd train,
The fly-birds, that in equinoctial isles,
Where round the year unfading nature smiles,
'Mid groves of blowing myrrh or citron bow'rs
Hang o'er the nectar brimming cups of flow'rs;
And while with ceaseless hum the valley rings,
From the mix'd fluttering of innum'rous wings,
Whose strokes for sight too rapid seem to bear
Their tiny bodies motionless in air,

With

With deep-inserted bill, delightful toil,
From the rich blossom gather balmy spoil.'

In some of these passages, we are too closely reminded of Pope: thus at the opening of the sixth book;

' Pleased in a sea of fluid light to lave,
Their colours always varying as they turn.'

These lines are taken, with little variation, from the Rape of the Lock.

We extract, as a specimen of the author's graver manner, the presentation of Milton:

' She ended, and a bard of godlike air
Before them rose. His long and auburn hair
Deep study more than years had mix'd with white:
Quench'd in thick clouds appear'd his orbs of sight;
Yet seated on his forehead's awful throne,
Calm majesty bespoke the beams that shone
Within, and to his mental eye reveal'd
Visions of bliss from outward sense conceal'd.
He trod the foot of Sion's sacred hill;
And close beneath him wander'd Siloe's rill.
Form'd of refulgent gold an harp he bore,
And while his hands the richest tones explore,
And ev'ry thrilling note to heav'n aspires,
Pour'd his whole soul along the trembling wires.
Then join'd his voice, and in symphonious lay
From the bright regions of eternal day
Call'd Inspiration, not the fabled Nine,
But Wisdom, Truth, and Sanctity divine.
' He sung not long, before a sudden gleam
Shot through the sever'd clouds in copious stream,
And Heaven's wide gates unfolding show'd from far
A Goddess sliding in a glorious car.
She wore a mantle of cerulean dye,
Spangled with stars it seem'd a floating sky.
The Zodiac's signs her glittering zone compos'd,
And wreaths of amarinth her brows inclos'd.
Steeds of celestial race the chariot drew,
And with the sound of rushing whirlwinds flew.
The wond'rous frame of radiant urim wrought
Surpass'd the utmost stretch of human thought.
The wheels with sparkling eyes were thick inlaid,
And o'er the seat fair cherubs spread a shade.
She tow'rd the poet caus'd the car to glide;
Then bending rais'd and plac'd him by her side,
Tun'd to his harp her lyre's ecstatic strain,
And bade th' immortal coursers bound again.
They heard, and while the bard and Goddess sung,
Through the blue fields of ether swiftly sprung.
As whirl'd the wheels, from ev'ry living spoke
Incessant sparks and dazzling flashes broke,

Till

Till the whole car a mighty blaze became,
And more than half the heav'ns was wrapt in flame.
Oppress'd, his looks the Hero downward cast,
And though he rais'd them soon, the pomp was past;
The flying pair had Nature's verge attain'd,
And a long path of light alone remain'd.'

It will appear from these extracts, that the author's style of versification is somewhat heavy, though generally correct; and that his powers of description are rather turned to prettiness than beauty. His rhimes are not always exact: *swerve*, or *preserve*, and *curve*, are employed on more than one occasion; and we meet with *caught* and *float*, and other rhimes equally unlicensed.

It is probable that this writer would have succeeded better, if he had been employed on a subject less extensive, and calculated for lighter decorations. He evidently bends under the formidable task which he has here undertaken; in the execution of which the finest genius would encounter great obstacles.

Fer.

ART. IV. *A Poetical Introduction to the Study of Botany.* By Frances Arabella Rowden. 8vo. 10s. 6d. (Large Paper, 1l. 1s.) White. 1801.

THE poetical part of this elegant volume is introduced by a distinct and brief account of the structure and classification of plants. The fair writer then proceeds to describe each genus, in verses similar to those of our departed friend, Dr. Darwin, whose manner she has very happily imitated. We shall select one or two of these descriptions:

'GALIUM.——Lady's Bedstraw *.
TETRANDRIA MONOGYNIA.

'As India's pearls with soften'd lustre deck
The nymph's light tresses, or her snowy neck;
So gentle Galia shines with modest grace,
And sheds reflected beauty on her race.
At rosy dawn the lovely maid we view
Ope her bright eye, and sip the silver dew;
Her polish'd form recline in roseate bow'rs,
Where *four gay sylphs* enchant the smiling hours;
Waft fleeting time on pleasure's golden wing,
And sweetly hail the joys of cheerful spring.'

'* Four stamens, one pistil. A delicate little flower; the blossoms are white; the stem is jointed, and has about eight or ten leaves at each joint: the seeds are rough. It is frequent in fields and by the sides of hedges.'

In

In the following lines, we discern the same kind of merit, but perhaps a little quaintness; for the stock July-flower certainly bloomed in the same genus, previously to the French Revolution:

'CHEIRANTHUS.

Stock July-flower.

TETRADYNAMIA, SILIQUOSA.

'Where now, St. Lewis, is thy royal vest?
Where the *gay cross* that grac'd thy Nobles' breast?
Each order, ensign, monument, and bust,
The foot of Discord trampled in the dust.
Then dreadful Anarchy her sword unsheath'd,
And through the air her noxious poison breath'd:
On the vast wreck of ruin'd France she stood,
And dy'd her garments in her Monarch's blood.
Martyr'd Religion, with uplifted hand,
Invok'd forgiveness on her guilty land;
With holy lips she kiss'd th' extended knife,
And with a smile resign'd her spotless life.
Distracted Virtue beat her tortur'd breast,
Wept o'er her race, and sunk to endless rest;
And Genius, as she wing'd from thence her flight,
Threw o'er the land the sable shade of night.
At the sad scene bright Cheirantha rose,
And tun'd her lyre to chaunt her cruel woes;
In robes of golden majesty adorn'd
She shone the emblem of the Saint she mourn'd.
Four loyal youths, in Mis'ry's moving strain,
Sing of their injur'd King and Nobles slain.
Two seraph boys, bedew'd with tears, relate
The faded glories of their fallen state.
When Heav'n, to save the virtuous from the storm,
Sent gentle Pity in Britannia's form:
Her waving plumage and her burnish'd shield
To suff'ring France the Angel-maid reveal'd.
She call'd the exil'd wand'rers to her land,
And heal'd their sorrows with celestial hand:
Threw o'er their trembling limbs her crimson vest,
'And sooth'd their matchless agonies to rest.'

In the verses on *mustard*, the author has made a mistake sufficiently excusable. She has celebrated Whitehead's essence of mustard as derived from that plant, though it is a composition of other ingredients, and a prescription in daily use among the regular faculty.

We have been particularly pleased with the succeeding lines:

CITRUS.

'CITRUS.——Citron *.

POLYADELPHIA, ICOSANDRIA.

'In beauty blooming, and in artless grace,
The fragrant *Citra* rears her glitt'ring race;
The pale-eyed *Lima*, lofty and austere,
Checks her *gay suitors* with a tone severe:
With milder charms along the fertile glade
Glows bright *Aurantia* with a deeper shade;
Rears her tall head in vegetable pride,
And bends her loaded boughs on ev'ry side.
These juicy stores to foreign skies unfold,
In clusters thick, like pendent drops of gold.
'So the fair fruit in Eden's garden shone
In Nature's morn, ere Death and Sin were known.
When blushing Eve along the tuneful grove
Breath'd the sweet strains of Innocence and Love,
Her pleasures pure, her bosom free from care;
Her soul as spotless as her form was fair:
Till tempted by the fatal tree, she saw,
She pluck'd its fruit, and broke th' Almighty's law.
Ah! by this deed what knowledge was reveal'd?
To know that sin, till now, had been conceal'd;
To learn the sentence of her sad disgrace,
A mother punish'd in her future race:
To change for Sorrow's night gay Pleasure's morn,
And feel the curse of ages yet unborn.
O'erwhelm'd with shame she bow'd before her God,
Wept her offence, and left her pure abode.
The op'ning blossoms drank the tears she shed,
In pity griev'd, and droop'd their dewy head.
Still mourn her course, like theirs so swiftly run,
And weep at dawn of day and setting sun.'

The notes to these poetical *morceaux* are correct and useful: for general readers, some of them might perhaps have been spared: but the fair author may be more aware of their necessity for young ladies just commencing their studies, which this publication is exceedingly well calculated to promote. Fer.

'* *Citrus.*—Filaments in many bodies, stamens on the calyx or corolla. The characters of this genus are a small quinquefid calyx, a corolla of five oblong petals, about twenty stamens placed cylindrically round the lower part of the tube, with the filaments connected rather slightly in several parcels; one pistil; and for the fruit a berry, generally nine-celled, with a bladdery pulp in which the seeds are lodged. The species are, the Citrus Medica, or Citron Tree, which comprehends the Citron and Lemon. The Aurantium, or Orange Tree; the varieties of which are the Seville, the China Orange, the Decumanus or Shaddock Tree, and the Forbidden Fruit Tree.'

ART.

ART. V. *Claims of Literature:* The Origin, Motives, Objects, and Transactions, of the Society for the Establishment of a Literary Fund. 8vo. 7s. 6d. Boards. Miller. 1802.

AMONG the numerous charitable establishments in this country, which excite the admiration of foreigners, while we are scarcely aware ourselves of their extent and efficacy, one of the most liberally conceived and most delicately conducted is that which is explained in the work before us.—Apprehensive that the progress of their views might be obstructed by misconceptions on the part of the public, this benevolent Society determined to state their objects in the fullest manner; and the execution of this task has devolved on Mr. David Williams, already well known by various literary productions, and one of the most active members of this Institution. The poetical addresses, delivered at the meetings of the Society, are collected, and introduced with a preface by Mr. Boscawen.

It appears to be the principal aim of this Society to assist, under the temporary difficulties to which they are often exposed, those authors who have received the instruction, but who have not obtained the rewards of a regular education. To the objection, that the universities may be supposed to furnish support to the candidates for literary distinction, the author replies that religion, not literature, is the object of those institutions; and he adds:

'The English Universities are the most noble of all literary institutions, in ancient and modern times; perfectly suited to the condition of society at their foundation, they completely formed in their schools all the abilities then required. To be destined for a profession, by being educated on any of the foundations of an university, insured some species of support, and even consecrated beggary was relieved with reverence. The literature of those ages, therefore, did not plunge its votaries into misery.

'The universities, which are among the most opulent corporations of the country, extend their privileges at this time to the protection of many of their members; but not of all; and if of all, their influence would be very limited. The Reformation has considerably narrowed the demand for those qualities which they were appointed to furnish, and genius and literature, without the limits of their protection, are abandoned to the chances of life.

'Besides, "the charitable foundations of scholarships and exhibitions, attach great numbers to studies and pursuits, which the spirit of the times renders neither useful nor convenient." * Can they be blamed for having been thus educated? Or, could it have been in the contemplation of their parents, that, with cultivated minds, and with habits of study, they should be preserved from starving by a Literary Fund?'

'* Adam Smith.'

Mr. Williams has indicated, in more than one passage, the danger of withdrawing labourers from agriculture, by giving a superficial education to boys under the auspices of some charitable establishments; and his remarks on this delicate subject are shrewd, though rather sarcastic. If, by the present state of public and private institutions for education, a class of literary men be formed, not only detached from the community but at enmity with it, the evil cannot be too speedily remedied: but we are inclined to hope that this representation is somewhat exaggerated. We extract the author's candid note on this subject, as we find it in a subsequent part of the performance:

'Without this consideration and candour towards the early errors of genius, the Literary Fund would be of little or no service to the public. I do not recollect a single instance, where a youth, of high talents and great learning, committed to himself, without provision and without interest, has surmounted the first instigations of misery or despondence, to impeach the government of his country, if not the providence of God, by whom he seemed to have been totally abandoned. The apology is in the peculiar severity and cruelty of the case. And if the Literary Fund succour not those who would recover themselves from such situations, without the slightest retrospect or reference to former conduct, the Institution can be of little or no utility.'

From obvious motives of delicacy, the application of the Fund to particular cases of distress cannot be stated. Enough is indicated, however, to impress every reader with a conviction of the utility of the Institution; and to excite a wish that it may be enabled to dispense still larger and more efficient relief to a class of sufferers, whose distresses are peculiarly aggravated by cultivated sensibility, and honest pride of character.

Most of the poems annexed to this volume, consisting of Odes, Songs, and Addresses at Anniversary Meetings, from the pens of Mr. Pye, Mr. Boscawen, the elder Capt. Morris, Mr. Dyer, Mr. D'Israeli, Mr. Fitzgerald, &c., have already made their appearance in publications of the day. We therefore decline to give any particular account of them; and shall only remark farther, that the reader of this work will find both his taste and humanity gratified by the perusal of it.

The regulations of the Society, a list of its members, abstracts of sums received and distributed, &c. are annexed to this publication.

ART. VI. *Discourses on the Scriptural Doctrines of Atonement and Sacrifice:* With additional Remarks on the principal Arguments advanced, and the Mode of Reasoning employed, by the Opponents of those Doctrines as held by the Established Church; and an Appendix, containing some Strictures on Mr. Belsham's Review of Mr. Wilberforce's Treatise. By the Rev. William Magee, D.D. Senior Fellow of Trinity College and Professor of Mathematics in the University of Dublin, &c. 8vo. pp. 450. 9s. Boards. Cadell and Davies. 1801.

WHEN every species of argument, and the most dexterous management of language, are employed by a writer in the defence or elucidation of certain doctrines, it is with a very ill grace that he inveighs against the use of reason and sneers at the *rationalizing* Christian. Dr. Magee endeavours to prejudice his readers against all who have argued in opposition to the tenets of satisfaction and vicarious sacrifice, by representing them as 'confident and overbearing,' as 'vaunting of superior knowlege,' and employing 'machinations and pernicious sophistries.' We think that all such assertions and insinuations form a very unsuitable preface to a serious inquiry; and when controversialists employ hard names and intemperate language to aid the debate, the discerning part of mankind will suspect that they have something more in view than the mere advancement of truth. Being himself a man of considerable learning, Dr. M. needs not to be informed that individuals of great research, sagacity, and critical acumen, have opposed the doctrines for which he so strenuously contends; and he must be aware that his remark on the literary character of the present age is altogether irrelevant: 'The great vice (he says) is a presumptuous precipitancy of judgment; and there is nothing, from which the cause of Christianity, as well as of general knowlege, has suffered more severely, than from that impatience of investigation, and that confidence of decision upon hasty and partial views, which mark the literary characters of an age, undeservedly extolled for its improvements in reasoning and philosophy.' Supposing that this reflection were just, which we are by no means ready to allow, will it apply to the subject in question? Have only those who were impatient in investigation, and who decided on hasty and superficial views, been averse to the doctrine of atonement as commonly explained and understood? By such a philippic against modern precipitancy of judgment, the students of the Dublin University may be led to suppose that this tenet has been doubted only by some modern sciolists; and they may be surprized to find that their professor's contemptuous mention of its opponents in-

volves the condemnation of Newton, Locke, Lardner, and many others whose knowlege of science and of sacred and profane literature have rarely been equalled, never surpassed. After such a commencement of an important discussion, has Dr. M. any right to inveigh against 'confident and overbearing language?' His own preface certainly is written more in the character of the intemperate polemic, than with that liberality which the difference of opinion, known to subsist among learned and conscientious men, ought to inspire.

As far as knowlege and ingenuity of argumentation are concerned, Dr. Magee is fully adequate to meet his opponents in fair and lawful combat. We have not often seen his side of the question more ably sustained; and if he has not succeeded in convincing us, he has left impressions on our minds so much to the credit of his reasoning powers, that he ought to be *the last man in the world* to declaim against reason and philosophy.

The two discourses here given to the public were preached in the chapel of Trinity College, Dublin, on Good Friday, in the years 1798 and 1799. They occupy only 71 pages of this volume, while the Notes and Illustrations extend through more than 300 pages.

It is observed by Dr. M. that 'the doctrines of scripture are at all times best collected from the scripture itself;' and that hence a careful investigation of every word and phrase, employed there in reference to the subject in debate, is the only method of obtaining a clear view of the scripture doctrine of Atonement. As we cannot follow the Doctor through all his details and arguments, we shall confine our extracts from the first sermon to that part of it in which he notices the immediate language of scripture:

'We come now to the objections, which are drawn from the immediate language of Scripture, in those passages, in which the nature of our Redemption is described——and first, it is asserted, that it is no where said in Scripture, that God is reconciled *to us* by Christ's death, but that we are every where said to be reconciled *to God*——now, in this objection, which clearly lays the whole stress upon *our obedience*, we discover the secret spring of this entire system, which is set up in opposition to the scheme of atonement—we see that reluctance, to part with the proud feeling of merit, with which the principle of Redemption by the sacrifice of Christ, is openly at war—and consequently, we see the essential difference there is, between the two doctrines at present under consideration; and the necessity there exists, for separating them, by the clearest marks of distinction——but to return to the objection that has been made—it very fortunately happens, that we have the meaning of the words in their Scripture use, defined by no less an authority, than that

that of our Saviour himself—*If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way—first be reconciled to thy Brother, and then come and offer thy gift* *——now from this plain instance, in which the person *offending* is expressly described, as the party *to be reconciled* to him who had been *offended*, by agreeing to his terms of accommodation, and thereby making his peace with him; it manifestly appears, in what sense, this expression is to be understood, in the language of the New Testament.'

In the notes, this passage is thus illustrated:

'See *Theol. Repos.* vol. 1. pp. 177, 178. in which several texts are adduced, to establish this position——it is likewise attempted to maintain it on the general ground of the divine immutability: in virtue of which, it is asserted, the sufferings of Christ can produce no change in *God*—that in *man*, consequently, the change is to be brought about—God is therefore not to be reconciled *to men*, but men *to God*——H. Taylor also (*Ben. Mord. Apol.* p. 692–694) contends, "God is never said to be reconciled to the world, because he was never at enmity with it—it was the world that was at enmity with God, and was to be reconciled by coming to the knowledge of his goodness to them"—he adduces texts, similar to those above referred to, in confirmation of his opinion—and upon the whole peremptorily asserts, that "the New Testament knows no such language, as that God was reconciled to the world"——the same ground had been before taken by Sykes, in his *Script. Doctr. of Redemp.* (pp. 56. 426.) and in his *Comm. on Hebr.*—"there could be no need," he says, (on Hebr. vii. 27.) "of reconciling *God to man*, when he had already shewn his love to man so far, as to send his Son to reconcile *man to God*"——The argument adopted by these writers had been long before urged by Crellius, in support of the system of Socinus—and it deserves to be remarked, that all these writers have built their arguments, upon an erroneous acceptation of the original word, which implies *reconciliation*—Hammond, and after him Le Clerc (on Mat. v. 24.) remark, that the words καταλλαγῆσθαι and διαλλαγῆσθαι have a peculiar sense in the New Testament—that whereas in ordinary Greek Authors they signify to *be pacified*, and so *reconciled*, here on the other hand, in the force of the reciprocal Hithpahel among the Hebrews, is implied to *reconcile ones self* to another, that is to *appease*, or *obtain the favour of*, that other—and in support of this interpretation, they induce instances from Rom. v. 10.—1 Cor. vii. 11.—2 Cor. v. 20, and especially Mat. v. 24, in which διαλλαγηθι τω αδελφω must necessarily signify, *take care that thy Brother be reconciled to thee*, since that which goes before is not, that he hath done *thee injury*, but *thou him*—and this they derive from the force of the Hebrew word רצה transferred to the Greek verb, in the use of it by Jewish writers——in this sense of the words καταλλαττεσθαι and διαλλαττεσθαι, as applied in the New Testament, all the Commentators concur—see Rosenmuller and Wall on 2 Cor. v. 20. and Whitby on these words, wherever they occur—*Schleusner*, in his excellent Lexicon, confirms by several instances, the explica-

* Matt. v.—23, 24.'

tion of the terms here contended for: and *Palairet*, in his *Observ. Philolog. in Nov. Test.* Mat. v. 24. maintains, that this use of the terms is not confined to the Jewish writers, transferring the force of the verb רצה to the Greek expression, but is frequent among writers purely Greek—he instances *Theano in Opusc. Mythолog.* and *Appian. Alexandr. de Bell. Civil.* and explains it as an elliptical form, the words τις χαριν being understood.

'It is evident then, that the writers, who have founded their objection against the propitiation of the divinity, on the use of the word *reconciled* in the New Testament, have attended rather to the force of the term, as applied in the language of the translation, than in that of the original—but, even without looking beyond the translation, it seems surprising, that the context did not correct their errors, clearly determining the sense, not only in Mat. v. 24. as is shewn page 29, but also in 2 Cor. v. 19. in which the manner of reconciling the world *to God* is expressly described—viz. his *not imputing their trespasses unto them*, that is, his granting them forgiveness ——there are upon the whole but five places in the New Testament, in which the term is used *with respect to God*—Rom. v. 10, & xi. 15—2 Cor. v. 18, 19, 20—Ephes. ii. 16, and Col. i. 20, 21——whoever will take the trouble of consulting Hammond and Whitby on these passages, will be satisfied, that the application is diametrically opposite to that, for which the Socinian writers contend——there are but two places besides, in which the term occurs—Mat. v. 24. and 1 Cor. vii. 11.—in both of which the application is clear—and it deserves to be particularly noticed, that Dr. Sykes (*Script. Doctr. of Redemp.* p. 57) sinks the former passage altogether, and notices the latter alone, asserting that this was the *only one*, in which the word was used, not in relation to the reconciliation of the world to God—and this, after having inadvertently stated in the preceding page, that there were *two* such passages——this will appear the less unaccountable, when it is considered, that the expression as applied in Matthew, could be got rid of by no refinement whatever——but that the application in 1 Corinthians, not indeed in our translation which is not sufficiently explicit, but examined in the original, will appear as little friendly to his exposition, Hammond and Le Clerc have abundantly evinced by their interpretation of the passage.'—*

We may here remark that in one place only is the word *Atonement* employed, and that there it ought to have been translated *Reconciliation;* so that the N. T. does not justify Dr. M. in the use of his term. In ascertaining all the shades of meaning which the word *reconciliation* admits, commentators may differ: but Dr. M. has produced no text which asserts that reconciliation, in any sense, was effected in consequence of satisfaction being made to divine justice in Christ's sufferings; or that the guilt of the sinner was liquidated, as if it were a debt standing against him, by Christ's infinite righteousness.

* The reader will see that Dr. M.'s style is rendered inelegant and obscure by the want of proper punctuation; dashes being substituted for periods, colons, &c.

In

In Sermon II. *on Sacrifice*, Dr. Magee contends that in Heb. ix. 9—14. the death of Christ is represented 'as a true and effective Sacrifice.' This passage certainly compares the death of Christ with the sacrifices or offerings of blood according to the Mosaic ritual: but it does not represent his death as propitiating his heavenly Father, and rendering him placable; though it tells us that the operation of the blood of Christ was to be on us by "*purging our conscience from dead works*," and points out moreover the light in which objects of comparison were viewed, by observing that "*the blood of bulls and of goats sanctifieth to the purifying of the flesh.*" In neither instance, is there the most distant allusion to averting the wrath of God by the act of sacrifice.

We readily admit that it is not easy to account for the origin of Sacrifices; yet this difficulty does not oblige us to grant that sacrifice must primarily have been a Divine institution. There is no declaration of this kind in the Scriptures; and Dr. M.'s remarks on the offerings of Cain and Abel throw no light on this subject. How little is he justified in the following conclusion!

'In short, Cain, the first born of the fall, exhibits the first fruits of his Parents' disobedience, in the arrogance and self-sufficiency of reason rejecting the aids of Revelation, because they fell not within *its* apprehension of right—he takes the first place in the annals of Deism, and displays, in his proud rejection of the ordinance of sacrifice, the same spirit, which, in later days, has actuated his *enlightened* followers, in rejecting the sacrifice of Christ.'

Neither the Jewish Historian, nor the author of the Epistle to the Hebrews, authorizes Dr. M. in giving such a view of the matter. Cain and Abel each produced a gift-offering to the Lord, suited to the nature of their respective property: Cain, in the character of an husbandman, offered the fruits or produce of the earth; and Abel, as a shepherd, made an offering from his flock. The former is not accused of self-sufficiency and arrogance: the particular nature of the offering is never stated as the ground of objection; and we believe this to be the first time that to the charges against Cain was added that of his being the *first Deist*. His father seems better intitled to this character.—The epithet *enlightened*, which Dr. M. affixes to Cain's 'followers,' should also have led him to describe Cain as the first of the sect of the *Illuminati*. To be serious.—The author of the Epistle to the Hebrews, who enters into the ground of the rejection of Cain's offering, does not advert to the nature of that offering, but to the disposition of mind in the offerer himself. Indeed, the occupation of Cain did not afford him the means of an animal sacrifice, and if one

had been required of him, it must have been particularly recorded in the history of the transaction. We shall take no farther notice of this discourse, than merely to state its leading position; that 'SACRIFICE is a standing memorial of the death introduced by Sin, and of that which was to be suffered by the Redeemer.'

The Appendix, which contains an Account of the Unitarian Scheme, as described by Mr. Belsham in his Review of Mr. Wilberforce's Treatise, with occasional strictures on the leading arguments advanced in that publication, proves Dr. M. to be an able logician; who, while he glosses over the weak parts of his own system, knows how to attack whatever seems to be deficient in sound reasoning and consistency in that of the adversary. We shall not become parties in the dispute, but leave it to Mr. Belsham to make the rejoinder to his new opponent; who surpasses Mr. Wilberforce, by regarding Unitarianism as *more* than the half-way house between Orthodoxy and Infidelity.

Mo-y.

ART. VII. *The History of Ilium, or Troy:* including the adjacent Country, and the opposite Coast of the Chersonesus or Thrace. By the Author of "Travels in Asia Minor and Greece" [Dr. Chandler]. 4to. pp. 167. 10s. 6d. Boards. Robson. 1802.

THE venerable author of this volume presents it to the world as 'a detached portion' of a work, which he has had in preparation for a considerable time, (although circumstances have occurred to prevent him from finishing it,) respecting the Plain of Troy; and we learn that the controversy, which has of late been conducted with so much eagerness on the subject of the Troas, between the partisans and opponents of the *Bryantine* theory, has induced Dr. Chandler to revise his own remarks, with a view to their publication, as soon as he has ascertained that the present performance meets a favourable reception. There can be little doubt that a book which bears the name of Dr. Chandler for its author will be a most welcome present to readers of classical taste, and to the friends of literature in general: but, independently of such a respectable sanction, we are convinced that the erudition and historical information, which are so extensively displayed in 'the History of Ilium,' will prove a sufficient recommendation of this treatise, and intitle its author to the thanks and approbation of the public.

We have recently had several occasions for expressing our opinion of the controversy between the faithful and the infidels, respecting the reality of the Trojan war;—a controversy which

which in itself appears to us idle and unprofitable. Since, however, it has brought and is likely again to bring before us the learned labours of Dr. Chandler, we consider it as amply repaying us for the toil of attending to so trivial a dispute; we no longer wish that the once celebrated city of Troy were yet standing; nor do we regret, with Æneas, that the fatal horse was admitted within its walls:

'*Trojaque, nunc stares, Priamique arx alta maneres.*'

We do not deem it necessary for us to give any decisive opinion on the question whether Troy had a real existence, or not: but we may justly observe that, if any one can be *fully* persuaded that Homer's account has *no* foundation in truth, he may easily become a convert to the system of Berkeley, and consider the visible works of the creation, and his very existence in a bodily shape, as the dreams and phantoms of his own imagination.

In 38 chapters, Dr. C. has comprized a concise history of Troy, from the earliest period to the time of Mahomet the second; deriving his information from a great variety of historians and other classical authors, who have in any way elucidated the annals and geography of that once famous country. This detail is the more valuable, as it is interspersed with occasional and seasonable remarks from the pen of the learned author himself.—We extract, as a specimen of the work, the 5th chapter; which treats of the evidence and credibility of the genuine story:

'*Of the Evidence and Credibility of the genuine Story.*

'The Greeks were solicitous to render the memory of an achievement, which continued for many centuries the most remarkable of any in their history, perpetual. They represented the various incidents on their public monuments and edifices in marble, on their gems, and drinking-cups. It was the favourite subject of their poets, painters, and sculptors. Several of their antient temples were rich in spoils of Troy; and some exhibited, for ages, tools, which had been employed in the siege; weapons, and armour of the warriors, which had been suspended as votive offerings on the walls, or deposited in their treasuries; and the real or pretended relics of some of the chieftains, who had been present, were prized like those of modern saints; far-distant cities making a boast of having them in their possession.

'The Ilias was generally received, both in Europe and Asia, as an indisputable record. Its testimony was confirmed by the annals and traditions of all the nations engaged in the war on either side; which jointly and separately demonstrated its main narrative not to be fiction or romance. Moreover, the posterities of several of the kings and princes mentioned by Homer remained, and were acknowleged as such for many successive generations. Another Ilium arose in the Tröia, to preserve the name and memory of that which had been

been destroyed. The port principally used by the ships under Agamemnon continued, after their departure, to be called that of *The Achæans*; and the stations of the vessels of Achilles and Ajax Telamon were pointed out for ages: besides barrows, ruined cities, and other remaining evidences of the transaction. The knowlege of the principal events of the war and of its consequences would have been propagated and transmitted down both in Asia and Europe, though not to the same extent or with equal celebrity, if the Ilias and Odyssey had never been composed.

'Many Greeks and Trojans perished, fighting in the plain, in storming or defending the outwork of the camp or the city-wall. It was the usage of each people to consume the bodies with fire; but, while one heap of wood sufficed for the vulgar dead, and one pit received their ashes, a separate funeral, solemn and expensive ceremonies, a vast pile blazing across the Hellespont, and a barrow with a stela or stone-pillar on it, distinguished the fallen chief.

'The Greeks celebrated the obsequies of their slain, after the establishment of their camp, apart from it; those of the leaders generally near their quarters or on the shore of the Hellespont. *There*, Nestor tells Telemachus in the Odyssey, lay Patroclus and Achilles, Ajax Telamon, and his own son Antilochus. *There* also lay other renowned warriors, whose monuments, though we find little or no notice taken of them in remaining authors, may have continued extant, and been distinguished in after ages by antiquaries and the people of the country.

'The rites of the dead, as established by antient usage, inspired a reverence for places of sepulture, and prevented the memory of their owners, whose names were frequently inscribed on the pillars fixed in the ground over them, from falling suddenly into oblivion. Libations of milk, wine, honey, and the like, were poured on the sod or surface of the barrows; and other offerings were made, supposed to be grateful to the ghosts; which were believed to reside beneath, and to visit the altars placed near them. The heroes accounted demigods had temples, at which victims were slain before their idols. We shall find several of the barrows denominated long after from the warriors whose relics they covered; and giving names to settlements made near them, and maintained in good measure by the resort of people attending the anniversaries and festivals held at them, or casually visiting them from curiosity or from devotion. That of Achilles and Patroclus was called from the former, as the more excellent and illustrious of the two, Achilleion; that of Ajax, Æantion; and so on with others. Those of Protesilaus, Hector, and Memnon the rival of Achilles in posthumous fame and fable, were planted with trees to protect them from cattle and from the sun.

'The divine honours of Achilles were said to have commenced, before the departure of the Greeks from the Hellespont, with the horrid sacrifice of Polyxena, a captive daughter of Priam. Pyrrhus, in the sequel of the Ilias, declares, that he had seen his father in a vision, and that he required this offering. He is described as holding the victim with his left hand, placing his right on the barrow, and praying to Achilles, that the storm raised by him, to detain them

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until his manes should be gratified, might cease. Pyrrhus afterwards settled a colony in Epirus, where a dynasty or series of kings were named from him Pyrrhidæ, and where Achilles was worshipped under the title of Aspetos, *The Inimitable.*

'The homage paid to Achilles and Patroclus, to Hector, to Ajax Telamon, Antilochus and Protesilaus, at their barrows, by the circumjacent people of the Tröia and Chersonesus, was, at what time soever it began, of long duration; and, as will appear in the sequel, transmitted down from age to age, until it was finally extinguished by the establishment of Christianity in the Roman Empire. A native or a traveller in these countries, before that period, seeing the barrows remaining, and still objects as well of public as private regard, would not have believed it possible that the time would come when the former existence of Troy and of the Heroes would be called in question.

'Many additions were made in after ages to the Trojan story. Some were the inventions or embellishments of the poets, especially the tragic; some of artists, who employed their pencil or chissel on select portions of it; some were grafted on passages of the Ilias; and more were not countenanced or supported by, but irreconcilable with, Homer.

'The legendary tales current, as well among the European as Asiatic Greeks, concerning the heroes, and, in particular, Achilles, to whom I shall confine myself, were almost innumerable. I dwell not on such fables as the immersion of her infant son by Thetis in the river Styx, and his consequent invulnerability except in the heel; his education, not according to the Ilias, under Phœnix, but Chiron, who is there only said to have given him some instructions in the art of surgery; his concealment among women and the detection of him by Ulysses, contrary to Homer; his intended marriage with Polyxena, daughter of Priam; the meeting for its adjustment or celebration in the temple of Apollo at Thymbra; and his being treacherously slain there by Paris. Some of these are interpolations utterly undeserving of notice, had they not been occasionally adopted by writers; and in particular by M. Chevalier, in preference to the genuine story as delivered in Homer.

'Achilles, Antilochus, and Ajax Telamon, are represented in two episodes of the Odyssey, as companions in the Asphodel-meadow, the dwelling-place of the shades of defunct heroes, in the kingdom of Pluto. Agamemnon, who in the first of them, which was regarded as an interpolation by Aristarchus, addresses Achilles, might have added other topics of congratulation, had they been known to the author; such as the admission reserved for him among the Immortals, his marriage with Medea, (which is said to have been a fiction of the very antient poet Ibycus, who was followed in it by Simonides,) and his having a sacred Island, of which tale the origin is given by Pausanias on the joint testimony of the people of Crotona in Italy and of Himera in Sicily.

'The people of Crotona, says the relator, waging war with the Locri of Italy, their general, in an attack on the front line of the enemy, where he was told their patron-hero, Ajax Oileus (his image,

image, I apprehend,) was posted, received a wound in the breast. The Delphic oracle directed him to repair to Leuce, an island in the Euxine sea, to be cured by Ajax. On his return, he declared that he had seen Achilles, who resided there with Helen, Patroclus, Antilochus, and the two Ajaxes; and a message from Helen, which he delivered to the poet Stesichorus of Himera, by whom some reflections had been cast on her, probably in his *Destruction of Troy*, was, they said, the occasion of his writing a palinode or recantation.

'This island of Achilles, which is mentioned by Euripides and by many other antient authors, was formed by mud from rivers; and perhaps has since been connected with the continent of Europe. But, whatever it may now be, for the spot has not been explored, it was originally small, and is described as desert and woody, as abounding in living creatures, and much frequented by aquatic birds, which were regarded as the ministers of the hero, fanning his grove with their wings, and refreshing the ground with drops, as it were of rain, from their bodies. He was said to be visited there by Protesilaus, and several of his friends, who had been likewise released from the regions of Pluto; to *appear* sometimes; and oftener to be heard, playing on his lyre and accompanying it with a voice divinely clear. A long and narrow peninsula in the same sea was called *The Course of Achilles*; being the place where he was reputed to take his exercise of running.

'It does not often happen that antient fiction can, as in this instance, be traced to its source; and scepticism or incredulity is frequently the result of difficulty in discriminating true history from its alloy. Mr. Bryant has contended, that the two poems of Homer are mere fables, and that no such war, no such place as Troy, has ever existed. Having made a large collection of idle and absurd stories from different authors about Jupiter and Leda, and Helen (whom he will not allow to have been carried away from Sparta by Paris), and several other persons concerned, he declares, and nobody, I imagine, will dissent from a position of so great latitude, that "The account of the Trojan war, as delivered by Homer *and other Grecian writers*, is attended with so many instances of inconsistency and so many contradictions, that it is an insult to reason to afford it any credit."

'In the description, says the same learned person, of the siege of Troy and the great events with which it was accompanied, Homer "is very particular and precise. The situation of the city is pointed out as well as the camp of the Grecians," and various objects, "with the course and fords of the river, are distinctly marked, so that the very landscape presents itself to the eye of the reader.—The poet also" mentions "several" subsequent "events—in medias res non secus ac notas auditorem rapit—" all which "casual references seem to have been portions of a traditional history well known in the time of Homer, but as they are introduced almost undesignedly, they are generally attended with a great semblance of truth. For such incidental and partial intimations are seldom to be found in Romance and Fable." Who, on reading these remarks, would suspect it to

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be the scope of the author, to prove the whole story of Troy as ideal as a fairy-tale?

'I will not enter here on a particular examination of the arguments used by Mr. Bryant on this occasion. Some of them I shall be obliged, though unwilling, to notice as we proceed. It may, however, be now mentioned, that among other novel opinions, for which I refer to his Dissertation, he maintains, that the ground-work of the Ilias, if it had any, was foreign to the country on which we are employed; that the history never related, but has been borrowed and transferred, to it; that in short, the original poem of Troy, the parent of the Ilias, was an Egyptian composition. I shall add a companion or two to this notable discovery. A disciple of Epicurus undertook to prove the Ilias to be entirely an allegory; and I have somewhere read, that it was not first written in Greek, but is a translation from the Celtic language.

'I subjoin the very different opinion of a respectable writer in the Antient Universal History on the same subject. "The name of King Priam will ever be memorable on account of the war which happened in his reign; a war famous to this day for the many princes of great prowess and renown concerned in it, the battles fought, the length of the siege, the destruction of the city, and the endless colonies planted in divers parts of the world by the conquered as well as the conquerors." "Truly, (says my author,) the siege and taking of Troy are transactions so well attested, and have left so remarkable an epocha in history, that no man of sense can call them in question."

A map of the Troas, and of the adjacent country, according to D'Anville, is prefixed to this publication; the whole of which is well calculated to introduce the classical student to a more intimate acquaintance with the Trojan plain, and to enable him to derive additional pleasure from the beauties of Homer, by acquiring a just and accurate knowlege of the country which that prince of poets has immortalized.

Man.

Art. VIII. *Supplement II. to the General Synopsis of Birds.* 4to. 2l. 7s. 6d. Boards. Leigh and Sotheby. 1801.

This second supplement to Dr. Latham's *General Synopsis of Birds**, ushered into the world without a single prefatory line, confirms our idea of the general character of the work, and adds to the former rich accumulation of materials, without any intimation of reducing them to a regular and well compacted system. The descriptions of Vaillant, Bruce, Daudin, Sonnini, and other recent travellers, together with specimens transmitted from New Holland, &c. have furnished our indefatigable ornithologist with three hundred and seven species, or

* See M. R. Vols. lxv. lxvii. lxxi. lxxiv. lxxvii.

varieties,

varieties, since his last publication.—The volume is embellished with coloured figures of twenty-four kinds, of which the *Superb Menura* is, perhaps, the most striking:—but, as an account and drawing of this remarkable bird have lately appeared in the 6th volume of the Linnéan Transactions, we shall confine our extracts of novel rarities to the *Plantain-eater* and *Sociable Grosbeak.*

'Genus XI. PLANTAIN-EATER.—Bill stout, triangular, the upper mandible elevated at the base above the crown; both mandibles dentated on the edges.—Nostrils in the middle of the bill.—Tongue entire, and stout.—Toes placed three before and one behind.

Musophaga violacea, Musafresser, *Schr. der Berl. Gesell.* ix. S. 16. taf. 1.

Royal Cuckow, *Lev. Mus.* pl. in p. 167?

'This curious and hitherto non-descript bird is nineteen inches in length, of which the tail is six inches and one third: the bill from the tip to the gape is one inch and an half, and very singularly shaped, especially the upper mandible, being nearly triangular, losing its attachment at the back part, where it is elevated, and hangs over the crown; the colour of the bill is yellow, growing red towards the end, and the edges of both mandibles are dentated; the tongue not unlike that of a *Parrot* in shape: irides brown: the top of the head is purple: lore violet: beneath each eye is a line of white; eye-lids purple: the neck, breast, and body violet; wings the same: the prime quills purple in the middle: the tail longish, cuneiform, obtuse, the same colour as the quills *: legs dusky black, and very strong.

'This beautiful bird is found on the plains near the borders of rivers, in the province of Acra, in Guinea, and is said to live principally on the fruit of the *plantain* †; is very rare, for notwithstanding every pains he could take, *M. Isert* was not able to obtain more than one specimen.

'I have ventured to assimilate this with the *Royal Cuckow* of the *Leverian Museum*, as it seems to agree in every point, except the disposition of the toes, which in that figure are placed two before and two behind. This however, may be reconciled, by supposing the bird capable of placing the toes in the two different positions at will, a circumstance observed likewise in respect to the *Touraco*: however, the assertion of *M. Isert*, that the toes were situated as his figure represents, ought to weigh with us, especially as he seems to be the only one who professes to have seen the bird.'

'Loxia socia, *Ind. Orn.* i. p. 381. 35.
Tisserin republicain, *Daud. Orn.* ii. p. 397.
Loxia, *Paterson's Cap.* p. 133. t. in p. 126.—*Bird and nest.*

'* *M. Isert* says the tail consists of nine feathers only, which might be the case with his specimen, but as we know no bird in which the tail feathers are not even in number, I should suspect that this bird also may have at least ten feathers, or even more.'

'† Musa paradisiaca et sapientum.'

'Size

'Size of a *Bulfinch:* length five inches and a half: bill and lore black: the general colour of the plumage rufous brown; beneath, yellow: region of the ear yellowish: tail short: legs brown.

'Inhabits the interior parts of the Cape of Good Hope, building in vast numbers, in one society, on the Mimosa Trees, uniting their several nests under one common roof; and it is said that not fewer than 800 or 1,000 form together one community; not perhaps that this circumstance happens in one year, for they are observed to add to the size of the nest from year to year, till the tree, unable to bear any further addition of weight, necessarily falls beneath its load, when the birds are in course constrained to search a new place of abode. Mr. Paterson, on examining one of these, found many entrances, each of which formed a regular street, with nests on both sides, at about two inches distance from each other. The material with which these birds build, is called *Boshman's Grass;* and the seeds of it said to be their principal food; but the wings and legs of insects have been likewise observed in the nests.

'M. Daudin supposes the Totty Grosbeak to be a variety, which I must leave for further investigation.

'This species not only is observed to make the group of nests on the Acacia Trees, but likewise on the Aloë Dichotoma, which grows to the stature of a tree of no inconsiderable size; for Mr. Barrow * mentions the circumstance of one which had steps cut out on its trunk, to enable a person to climb up to obtain the nest of these birds.'

Of species already noted or described in the Synopsis or *Index ornithologicus*, many are here again introduced on account of additional remarks, of various merit and importance, though generally calculated to stimulate the industry or gratify the curiosity of the naturalist.—The following trait of a Carrion Crow deserves to be quoted:

'The manners of this species are well known; but a singular anecdote of one of these has come to my knowledge, attested by Mr. Edwards. In March 1783, a *Crow* was observed to build a nest on the vane of the top of the Exchange at Newcastle, and the more remarkable, as the spindle on which the nest was constructed, being fixed to the vane, moves with it, and it appeared very singular to view it in windy weather, when the nest in course turned round to every point of the compass. A small copper-plate was engraven with a representation of the circumstance, of the size of a watch paper; and so pleased were the inhabitants with it, that as many of them were sold as produced to the engraver the sum of ten pounds.'

We are informed that the annual custom-duties paid for *Larks* at Leipsic amount to twelve thousand crowns, at the rate of 2½d. sterling for every sixty birds. In a country, however, in which many geese are devoured, we surely need not to be told that the business of a feeder of these birds is sometimes

'* Travels in South Africa, p. 393.'

considerable;—nor, as Mr. —— had already procured a niche in the London Gazette, should Dr. L. have thrust him into another in his more durable quarto. *Sedet æternùmque sedebit infelix.*

The author justly disputes a common notion concerning the *Short-eared Owl:*

'In respect to the received opinion of its having the capability of erecting a single feather of the crown at will, the fact is much to be doubted; indeed it has a sort of tuft or series of several feathers running backwards, and springing out of a yellowish line above each eye, which goes over the crown of the head, and these tufts the bird erects mostly in a quiescent state, never much more than a quarter of an inch in height, and never so much as to be perpendicular; when alarmed, they are ever depressed.'

We wish that he had been equally sceptical with respect to the *fascinating* powers of the *Volatile Thrush;* or that he had, at least, cited his authorities for the alleged fact. To a rational inquirer, it is no great consolation to add that a bird which practises magic on a worm is, in turn, enchanted by a snake. Yet, if our progress through pages of monotonous description has not often been cheered or animated by the rays of criticism or philosophy, it has been as seldom repressed by the fooleries of fable.

In page 127, we meet with a manly avowal of a mistake relative to the *Grakle:*

'In this work *, it is mentioned from M. Buffon, that the inhabitants of the island of Bourbon having imported some of these birds for the purpose of destroying the Grasshoppers, the birds increased so fast, that after having destroyed the insects, they attacked not only the fruits, but young Pigeons, and became a greater scourge than the Grasshoppers had been before. We learn, however, that this assertion is not precisely the fact, and most likely M. Buffon had been misinformed; for M. Duplessin, who gave it as his opinion, that these birds might be useful to be introduced into that part of Spain situated towards Africa, by way of destroying the Locusts there, had been many years resident in the island of Bourbon, where he had seen those birds introduced, that indeed they have been much multiplied in that island, but so far from themselves being considered as a nuisance, the laws for their preservation are still in force.'

As writers of name had confounded the eggs of the *Goat-Sucker* with those of the *Cuckow*, it is properly remarked that the latter are smaller by one half, and very much disproportioned to the producing bird.

We are here enabled to lay before our readers some proof of the possibility of keeping *Humming-birds* alive, in a climate different from their own:

'* Gen. Syn. ii. p. 459.'

'A young gentleman, a few days before he set sail from Jamaica to England, was fortunate enough to meet with a female Humming Bird, sitting on the nest and eggs; when, cutting off the twig, he brought all together on board the ship; the female became sufficiently tame, so as to suffer itself to be fed with honey, and during the passage hatched two young ones; however, the mother did not survive long, but the young were brought to England, and continued alive for some time in the possession of Lady Hamond. Sir H. Englefield, Baronet, and Colonel Sloane, both witnesses of the circumstance, informed me that these little creatures readily took honey from the lips of Lady Hamond, with their bills: one of them did not live long, but the other survived at least two months from the time of its arrival.'

May not the above little incident inspire some minor bard with a charming anacreontic?

The *Lesser-Crowned Pigeon* and the *Green Partridge* of the Synopsis are now proved to be only the male and female of the same species. It is also worthy of notice, because not generally known, even to sportsmen, that the female partridge assumes the horse-shoe mark on the breast, though later than the male.

That we may contribute to the publicity of Dr. L.'s invitations to brother ornithologists, we copy these two short passages:

'It may not be amiss again to remark the great uncertainty in respect to some of the species of Sandpiper, and in none more than the Ruff, of which we suspect many species to have been made during its advances to the adult, for the *male* does not gain the long neck feathers the first season, and afterwards only during breeding time: we have also had doubts whether our Equestrian Sandpiper may not be a young bird of this species: the same also of the Selninger and *striated* species; and in respect to the ash-coloured Sandpiper, it is probable that on a longer acquaintance, it may prove merely the young of the Knot. These are however hints only, thrown out for the sake of inciting others to a more strict investigation of the subject.'—

'Our reason for mentioning this bird again, is to request that naturalists will be more diligent than ever in regard to such birds, whose identity as species may be ascertained by dissection. We have in more places than one remarked the uncertainty in respect to the external appearance of birds, till arrived at the adult state. The Dun Diver, amongst others, has caused us to waver greatly; for naturalists having set this bird down for certain as a *female* of the Greater Goosander, and finding that some of these supposed females were endowed with the same conformation of trachea as the male adult, known to be such, doubt arose, whether, as there were both sexes under this livery, it might not be totally different in species. The fact however seems, that both sexes, for the first season at least, have the appearance of the Dun Diver, which the female retains throughout life, whilst the male gradually gains the beautifully white plumage

he is known by; but the distinguishing character of the windpipe, wherein he entirely differs from the other sex, will be detected at any age whatever.'

A copious and accurate index is subjoined to this Supplement; and the new articles are reduced, in 74 pages, conformably to the plan of the *Index ornithologicus*.—A catalogue of the Latin trivial names terminates the volume.

We should have felt peculiar satisfaction in assuring the public, that Dr. L.'s style possessed correctness and elegance proportioned to the extent and importance of his labours: but truth and candour compel us to acknowlege that, in the perusal of this single volume, we have detected more blemishes than room or patience will suffer us to reveal.—Of trailing and disjointed sentences, let the following examples suffice:

'When, however, the decision of the Vulture genus into real species may take place, is not for us to determine; the variety among individuals, from different periods of life, as well as the different appearances of those in a state of confinement, to what the plumage has when at large, cannot fail to create no small difficulty; added to that, very few travellers are naturalists in a sufficient degree to discriminate one part of nature from another; besides, the subjects in question being mostly extra European, we cannot wonder at being so long in the dark: let us however attempt all we can, with the hopes of some future day being able to arrive at greater precision; nor let any writer be ashamed of correcting his mistakes the moment he may be possessed of better information.'—

'In breeding time, the male Falcon is remarkable for its song, which it makes every morning and evening, and like the nightingale, not uncommonly even the night through; it sings in this loud tone for more than a minute, and after an interval begins anew; during its song, it is so regardless of itself that any one may approach; but in the intervals of quiet it is so wary as to take flight at the least suspicion; should the marksman shoot the male, the female will soon fall under his gun, as in the attachment to him, and calling every where with the most plaintive voice, it is so continually passing within gun-shot, that it is no difficult matter to shoot it; but in case the female should be shot first, the male does not testify so much attachment, for retiring to the top of some distant tree not easily approached, it does not cease to sing, but becomes so wary as to fly entirely away from that neighbourhood on the least alarm.'

A shorter, but more ungrammatical period than either of the above occurs at page 195.—'Its slow flight, on account of the length of its tail, make it not only easy to shoot, but in rainy or windy weather may almost be caught with the hands; there is little doubt but that this and the foregoing are the same.'—The plural is, in various instances, changed into a singular, and *vice versâ*, in the course of the same sentence.

We

We are told (p. 19.) that *the upper part of both* ARE;—(41.) that *the very tip of the feathers* ARE; (178.) that *the base of the feathers* ARE—that *the upper parts of the plumage* IS, &c. *The* is frequently redundant or vague, as, *from* THE *tip to tip —it builds* THE *nest*, &c.—and is occasionally suppressed with violence, as in the note of page 287, where we find, *knock them* AT HEAD—a phrase which savours rather strongly of *the blood.*—*Firstly* (82.), though strictly analogical, is not current English; nor can we consent to the revival of *therein*, *thereon*, *therefrom*, &c.—The expression *Of evenings*, which is a favourite with this author, is, at best, colloquial. When he asserts of the Guinea pintados (272.), that *they sometimes roost by* HUNDREDS OF EVENINGS, the arrangement would lead us to infer that their roosting is regulated by a term of evenings consisting of hundreds.

Didactic writing, it is true, seldom aspires to the heights of eloquence, but as seldom can it dispense with grammar, perspicuity, and legitimate phraseology.—Similar strictures, we apprehend, apply to more than Dr. L.; and the above minute remarks have been partly extorted from our pen by a certain negligence of composition, which we have observed to infect some of our recent and valuable publications in the different departments of natural history.

Muir.

ART. IX. *Monographia Apum Angliæ;* or, an Attempt to divide into their natural Genera and Families, such Species of the Linnean Genus Apis as have been discovered in England: with Descriptions and Observations. To which are prefixed some Introductory Remarks upon the Class Hymenoptera, and a Synoptical Table of the Nomenclature of the external Parts of these Insects. With Plates. By William Kirby, B.A. F.L.S., Rector of Barham in Suffolk. 8vo. 2 Vols. 1l. 1s. Boards. White. 1802.

To the institution of learned societies, subject as they may be to some objections, we frequently owe not only ingenious hints and partial disquisitions, but entire and valuable treatises. Under the pen of an active cultivator of science, ideas germinate and expand, a subject presents various points of discussion, one topic or illustration suggests another, and the intended contribution of a few pages swells into bulk and importance. We learn that,

'When the author of the following work first turned his attention to the English *Apes*, he had no expectation of meeting with half the number of species that he has now described; nor had he any other view, than to draw up a short paper to be read at the Linnean Society, and inserted, if deemed sufficiently interesting, in the Transactions of that learned body: but as he proceeded in his undertaking,

king, so much was to be said, it seemed necessary to introduce so many alterations, and such a number of species unexpectedly flowed in upon him from a variety of sources, that, instead of a short paper, he found he had collected materials sufficient for more than a volume: upon this he changed his original intention, and determined to submit his performance himself, not without considerable apprehensions he confesses, to the eye of the public.'

So multiplied are the kinds and diversities of living creatures which encompass our abode, that, without the help of classification, we should in vain attempt to register their forms, or transmit their history in language intelligible to posterity. Aided, indeed, as we are by this simple and luminous contrivance, yet the brevity and the various avocations of life, the limitation of our faculties, and the overwhelming extent of the subject, imperiously require the united efforts of many individuals for the composition of accurate and general systems of animated nature. While men and things continue as they are, nothing short of an extended division of labour can impart to the various provinces of natural history those amendments and details, which are still wanting to constitute a regular and interesting whole. Hence we observe with much satisfaction that the plan of monographies, so successfully pursued on the continent, begins to occupy the attention of British naturalists.

If the work which suggested these remarks be not perfect in all its parts, we are at least warranted in pronouncing it an ingenious approximation to an entire nomenclature of the British species of *Apis*, distinguished by entomological erudition and unwearied perseverance of research. Since varieties referable to sex, or to change of colour incident to age, may in some instances be noted as specific, and several kinds may have eluded observation, time may still be necessary to a complete extrication of the genus: yet we may venture to affirm that Mr. Kirby has added at least one-third to the usual catalogues, and has greatly facilitated the labour of future inquirers.

These general observations we would apply rather to the substance and matter, than to the form and manner, of the volumes now before us. A separation of the scientific details, from those of a miscellaneous and popular nature, might better have accommodated two distinct classes of readers. The author might even have enlarged with advantage on the more generally interesting topics, and have referred by cyphers, or running titles, to their respective articles in the nomenclature. Too many of the explanatory parts, also, are expressed in a language which is no longer generally understood. Indeed, we feel ourselves compelled, once for all, to enter our protest against that bristling host of Latin or Latinized auxiliaries, which

which Mr. Kirby has inlisted in his service; and which, while they give a harsh and motley complexion to his style, unavoidably repel every mere English reader. We deny not that the language of antient Rome is peculiarly favourable to neatness and precision of definition, and that our modern dialects do not always furnish us with terms equivalent to those which were invented by the Swedish naturalist or his disciples: but, as the study of nature is not now confined to those who have had opportunities of classical learning, the discussions which it involves should be conducted, as much as it may be possible, in the vernacular idiom; and, in most cases of exigency, some easy circumlocution might be found to supply the want of corresponding single terms. At any rate, why prefer *aculeus* to *sting*, *plicate* to *folded*, *corneous* to *horny*, *hirsuties* to *hairiness*, *incrassate* to *thick*, *sulcate* to *channelled*, or *furrowed*, &c. &c.? or why, in the course of one short sentence, insert five words which few ordinary readers can understand? (vol. i. p. 142.) '*The pollen they carry not only upon the scopa of their posterior tibiæ, but also upon their flocculus, and the hairs of their metathorax.*' Should Mr. Kirby allege that he destined his publication for the learned alone, however much we might regret the limitation of his design, we might still be allowed to inquire why he did not compose it wholly in Latin? Pure Greek or Hebrew would, in point of taste only, be more desirable than the present patch-work.

Let us now discharge the more grateful office of pointing out the valuable contents of these volumes.—Upwards of 90 pages (including the additions at the end of the first volume,) are allotted to the introductory remarks, which exhibit an historical view of the hymenopterous order of insects, and particularly invite to an examination of the methodical arrangements laid down by Fabricius and Linné. Notwithstanding the high character which the former has obtained in various countries of Europe, we cannot recommend the feeding instruments as certain and stable foundations of a general distribution. In a great variety of cases, they are too minute for convenient examination, and, after death, are usually to be discovered by dissection. Besides, unless a proposed method be decidedly superior to that which it professes to supersede, considerations of respect and expedience should induce us to abide by that which is established, and already familiar to our conceptions. In the present instance, the prior classification has not only the sanction of use, but rests on obvious and permanent criteria; and, like the British Constitution, it involves in its own elements the principles of extension and reform. Our learned monographer exposes, perhaps with anxious mi-

nuteness, the defects of the Fabrician system; and he justly observes of Gmelin that, while he attempted to blend the two modes of arrangement, he occasionally interposed essential characters of his own institution.

With respect to the formation of new genera, the entomologist may fairly claim what is daily granted to every prudent and cautious botanist:

'That inundation of non-descript species which, since the time of Linneus, has overflowed the European cabinets, renders it a work of charity to spare the entomologist the Herculean labour of going over the definitions of perhaps several hundred species before he can determine one. This can only be effected by the formation of new genera and families; and here, I think, a middle course ought to be steered between Linneus and Fabricius. The former having confessedly too few genera, and the latter having multiplied them beyond necessity, and mistaken the characteristics of families for the indications of genus. But, in the construction of genera, from what parts are we to draw our characters? With Fabricius, are we to confine ourselves to the *Instrumenta cibaria et antennæ?* Or with Linneus and his followers, are we to take them indifferently from any part that will furnish them?'

Mr. Kirby, we need scarcely add, answers the last query in the affirmative. In noticing, however, the inaccuracies and omissions of his predecessors, he is by no means blind to those of Linné himself; particularly adverting to his exclusion of the proboscis from most of his hymenopterous genera, to his assumption of distinctive marks from traits of economy rather than from natural specific characters, and to his inadequate definitions of the genus in question.

The first part of the work contains a synoptical table of the principal parts of the head, trunk, and abdomen of insects belonging to the *Apis* genus; definitions of the technical terms, according to the qualifications with which they are used in the sequel; and the critical remarks which were deemed requisite to their explanation:—but the best explanations are the plates, to which frequent references occur in the notes.

The object of the second part is to discuss the generic and family character of the *Apis* tribes. After having enumerated those natural marks which are common to the hymenopetrous order in general, (thus avoiding much tedious repetition,) Mr. Kirby proceeds to assign the discriminations which, in his opinion, constitute two natural genera of the Linnéan *Apis*. The latter designation he restricts to those insects which have an elongate, slender, cylindrical, and inflected tongue; and he applies the term *Melitta* to such of them as have that organ short, flattish, for the most part acute, with a lateral auricle,

and not inflected. Then follows a list of the natural and artificial characters appertaining to each of these two divisions.—Our attention is next turned to a scheme of family distinctions, or relationship of species, according to natural affinities deduced from structure, habits, and economy. In conformity with this plan, *Melitta* and *Apis* are ranged each in two families, with their respective subdivisions. Insects of the second section of the first family of *Melitta* most commonly haunt the different species of *Reseda*, and, when pressed between the fingers, emit a powerful balmy odor.—For the gratification of our curious readers, we insert the note relative to similar facts; observing only that the list might be considerably extended, and illustrated by instances taken from the vegetable kingdom.

'I have often thought that if gentlemen, who amuse themselves with chemical experiments, would direct their attention to insects, it might lead to the discovery of some powerful medicines. The variety of strong scents, which these little creatures emit, is wonderful. I remember once, when I was walking with the ingenious Mr. Sowerby, we took a petiolated *Sphex*, nearly related to the *S. gibba* of Villars, (Ent. Eur. 3. n. 23.) if it be not the same, and to the *Crabro U flavum* of Hellwig, (Panzer. Fn. Germ. Init. n. 17. tab. 20.) and were much struck with the very stimulating effluvia of æther which issued from it, when slightly pressed. This insect is extremely common upon umbelliferous plants, and might with ease be collected in considerable numbers. Few entomologists are ignorant that a delightful odor of roses is diffused by *Cerambyx moschatus*; this is sometimes so copious as to fill a whole apartment. Many *Melittæ*, besides those of this family, have a strong scent, in some approaching to that of garlick or onion. The same remark may be extended to a number of *Ichneumons*, which emit a most powerful, but at the same time not very agreeable, scent. A most singular mixture of the odor of spices, with something indescribably fetid, proceeds from *Staphylinus brunipes*, Fab. The universal use of *Meloe vesicatorius*, the most active of stimulants, is a sufficient and well-known proof of the powerful effects which insects are capable of producing upon the human frame. A circumstance which ought to encourage us to inquire further into the virtues of which they may be possessed. The ancients seem to have had recourse to more than one species in medicine, for the *Heliocantharus* or *Scarabæus solaris*, which was probably the *Scarabæus pilularius* of Linneus, is said to have been a remedy in quartan agues. See Scapulæ Lex. under Κανθαρος.'

Mr. Kirby's own observations on the families and their subdivisions, which constitute his two genera, are occasionally illustrated or enlivened by judicious quotations from the writings of others, especially of Réaumur, to whom entomology lies under many and great obligations.—This part of the work likewise confirms the truth that the same habits are not only

common to the individuals of a species, but to several species taken collectively; closing with some sensible directions for distinguishing genuine *bombinatrices*, or humble-bees.

The third part, which occupies the first 29 pages of the second volume, presents mere definitions of 111 species of *Melitta*, and of 110 of *Apis*.

Particular descriptions of these species, notes of their synonyms, of their natural habitations, of the cabinets in which they are preserved, and miscellaneous critical remarks, alike refractory to analysis and abridgment, compose the varied tissue of the remaining section. A single article may at once serve as a sample of the whole, and present a singular novelty to those who have not perused the work:

‘ MELITTA NIGRO-ÆNEA.

‘ M. nigra, fulvo-pubescens; capite anoque atris; abdomine subhirsuto, nigro æneo.

MUS. *D. Marsham, Smith, Drury* Apis, n. 43. *Haworth, Trimmer, Sowerby, Lathbury, Kirby.*

Long. Corp. Lin. 6—7.

Hab. Barhamiæ, tempore vernali frequens satis. Mas in *Salicum* amentis.

DESCR. Acul.

CORPUS nigrum, pube densâ fulvâ.

CAPUT. *Facies* atro hirsuta, *Genarum* barba fulvescit. *Vertex* calvus. Spatium inter *Oculos* interjectum latum.

TRUNCUS. *Thoracis* pubes rufa. *Squamulæ* piceæ. *Alæ* subhyalinæ, nervis testaceis, costali interiore nigro. *Anastomosis* ferruginea. *Pedes* nigri, supra ex pilis fusci, subtus tamen pili fulvescunt. *Femorum* lana pallida. *Tibiæ* poticæ scopâ densâ fulvâ undique obsitæ. *Scopulæ* ferrugineæ.

ABDOMEN ovale, supra nigro-æneum, fulvescente-subhirsutum, ano atro. *Venter* convexus, per fascias hirtus.

Var. β. minor, facie, circa basin antennarum, hirsutie sordidè fulva.

Maris *Facies* ut in varietate β. *Antennæ* thoracis longitudine. *Maxillæ* basi obtusangulæ. *Pedes* fulvo-hirti. *Abdomen* ovatum.

Var. β faciei hirsutie rufescenti.

Obs. *Abdominis color nigro-æneus, tum hujus tum præcedentis speciei, ex pilis, qui tamen seorsùm fulvescunt, exoritur; pilis enim abrasis, abdomen fit nigrum.*

‘ This insect approaches nearer to the *Apis cunicularia* of Linneus, than any other English species with which I am acquainted: but it is sufficiently distinguished from it by its black head and anus, and the form and colour of its abdomen. It is remarkable that the black abdomen should receive, from the tawney hairs which cover it, a nigro-æneous tinge.

‘ Upon this insect I discovered, last spring, a very singular animal, which seems appropriated to the present genus. I had previously more than once observed upon other species something that I took to be

be a kind of *Acarus*, which appeared to be immoveably fixed just at the inosculations of the dorsal segments of the abdomen: at length, finding three or four upon a specimen of *M. nigro-ænea*, I determined not to lose that opportunity of taking one off to examine and describe; but what was my astonishment when upon my attempting to disengage it with a pin, I drew forth from the body of the *Melitta* a white, fleshy larva, a quarter of an inch in length; the head of which I had mistaken for an *Acarus*. How this animal receives its nourishment seems a mystery. Upon examining the head under a strong magnifier I could not discover any mouth or proboscis with which it might perforate the corneous covering of the abdomen, and so support itself by suction; on the under side of the head at its junction with the body there was a concavity; but I could observe nothing in this but a uniform, unbroken surface. As the body of the animal is inserted in the body of the *Melitta*, does that part receive its nutriment from it by absorption? My memory does not furnish me with any instance of this kind: but have the *vermes intestinales* any mouth?

'After I had examined one specimen I attempted to extract a second, and the reader may imagine how greatly my astonishment was increased, when after I had drawn it out but a little way, I saw its skin burst, and a head as black as ink, with large staring eyes and antennæ consisting of two branches, break forth, and move itself briskly from side to side. It looked like a little imp of darkness just emerging from the infernal regions. My eagerness to set free from its confinement this extraordinary animal may be easily conjectured. Indeed I was impatient to become better acquainted with so singular a creature. When it was completely disengaged, and I had secured it from making its escape, I set myself to examine it as accurately as possible; and I found, after a careful inquiry, that I had not only got a non-descript, but also an insect of a new genus, whose very class seemed dubious. From its mode of life it ought to belong to the Linnean genus *Ichneumon* in the *Hymenoptera*; but it has neither stemmata, nor four wings, and its palpi are not at all similar to those of the insects of that class. From its elytra, (which, however, are placed in a very extraordinary situation, being fixed to the sides of the thorax,) it ought to be a *Coleopterous* insect, but it seems to possess but little of the general habit and character of that class: perhaps it had better be considered as *Hemipterous*, but till an opportunity occurs of examining more specimens it would be rash to speak too positively upon this head.

'After I had sufficiently examined my animal, I made a rude sketch of it, its antennæ, &c.; and it was well that I did, for upon leaving home for some weeks, when I returned, it was so miserably mauled by the great enemy of the entomologist, the *Acarus destructor*, that I should have been unable to give a tolerable idea of it, since both elytra and antennæ were gone: enough of it, however, still remains to shew what it was. I have not as yet met with another.'

A scientific Latin description of this parasitical insect is subjoined in a note.

To

To the first of these volumes are annexed 14 copper-plates, more remarkable for their distinctness than elegance, displaying the various external parts on insects described in the text, and accompanied with the proper references and explanations. Volume II. concludes with a neat index of trivial and synonymous names, and four handsome plates, containing coloured representations of several of the more remarkable species of *Melitta* and *Apis*.

We are unwilling to dismiss this article without observing that Mr. Kirby is not one of those cold mechanical inquirers, who scrutinize the structure and habits of insects without ascribing to their Creator benevolence and wisdom:—but, while we commend the becoming piety of the clergyman, we could wish that it had inspired less clumsy and indistinct sentences than the following:

'It is true, in our present degenerate state, fallen from original knowledge as well as virtue, having lost that genuine *Clavis Naturæ*, which it is probable our primogenitor Adam possessed; by the use of which, in the creature he could discern the intention of his Creator: in this world and its productions, seen in their various affinities and economies, read his deity and attributes, his wisdom and will, and things spiritual: so that to him, the page of creation was a revelation by natural symbols and types, as the Jewish religion was by instituted, and the Christian by words, the arbitrary signs of ideas; and in consequence of this knowledge, was enabled to impose upon the creatures, names adapted to their several natures. I say, in our present degenerate state, we cannot attain to this wisdom of the protoplast, for now "we know only in part."

We are not disposed, also, to acquiesce in what we conceive to be a misrepresentation of the language of an ingenious brother naturalist. Speaking of Mr. Bracy Clarke's paper on the Genus Oestrus, in Vol. III. of the Linnéan Transactions, Mr. Kirby says, ina note to page 131, vol. ii. 'I would be understood to say this with the exception of his note containing the account of *Oestrus Cuniculi:* the opinion advanced in which, as militating against a superintending Providence, I think highly objectionable.' On turning tothe condemned passage, we could discern nothing like heretical pravity; and, at most, it amounts only to two simple *conjectures*, which can never militate against a superintending Providence. Mr. Kirby is too conversant in the walks of zoology, to deny that one race of animals seems to be adapted for preying on another; and he is, doubtless, too sound a theologian to assign bounds to the operations of Omnipotence. The great Being, who imparts to matter organization and life, may surely recall them at his pleasure; and, for reasons unknown to us, may allow certain modifications of existence to endure only for a season—or, as Pope has inimitably expressed it,

"Who

" Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world."

Muir.

ART. X. *Observations on the Cancerous Breast.* Consisting chiefly of Original Correspondence between the Author and Dr. Baillie, Mr. Cline, Dr. Babington, Mr. Abernethy, and Dr. Stokes, &c. By Joseph Adams, M.D., Physician in the Island of Madeira. 8vo. 3s. 6d. sewed. Longman and Rees. 1801.

IN this tract, Dr. Adams defends his theory of the origin of Cancer in Hydatids, against Dr. Baillie, Mr. Cline, and some other eminent anatomists. The idea is very ingenious, and is supported with considerable ability: but we confess that we are not entirely convinced. At least, however, the inquiry will be of service to medicine, by promoting the study of the natural history of Hydatids.—Dr. Adams observes of them:

'The most simple idea of animal life we can well form is that of the hydatid, consisting only of a membranous bag containing a transparent fluid. It might be doubted, whether such should be called animals, were it not that those found near the kidnies of sheep have been seen to move. They are also described with a head and neck. Those in the human body give no other proof of life, than a contractile power.

'Such a conformation is more simple than that of plants, most of which have not only a power of converting air and water into their own substance, but parts differently formed for various functions; and many of them even generative organs, with a distinction of sexes. But in the human hydatid nothing is found, excepting a hollow membranous sphere, filled with a coagulable fluid, which, for its support, has no other power than that of absorption, and which multiplies without any generative organ that can be discovered.'

Mr. Cline's objections are stated with so much clearness and precision, that we shall extract them:

'I have often met with such cells in these tumours, containing different fluids, sometimes like serum, and in others of a dark bloody appearance. But so far as I have hitherto observed, they did not give me the idea of being living hydatids; that is, a perfectly circumscribed membrane without any communicating vessels from the surrounding parts. Hydatids are not a part of the animal in which they are found, any more than the worms in the intestinal canal. In some diseased testicles there are many hydatids: but this is not the testicle that becomes cancerous. The true scirrhus is not an hydatid testicle.'

In answer, Dr. A. says that the true carcinomatous cysts cannot easily be distinguished from fat: but they are separated, according

according to him, by a fungus; and he thus explains his conceptions of their growth and decay:

'In examining a carcinomatous breast amputated in an early period, we meet with little or no fungus. By an early stage I mean, before the disease, how long soever it may have existed, has made any considerable progress. If the progress has been sufficient to exhibit any superficial marks, by a circumscribed puckering of the skin, we find the fungus usually confined to the space between the carcinomatous hydatids and the surface; but if the disease has made considerable progress, so that the whole breast is much enlarged, it is then that we find various compartments in the fungus filled with hydatids in different states of their progress towards maturity and death.

'Hence it seems as if the hydatids had a period of existence short in proportion as their powers of multiplication are greater. Till they multiply (supposing them in a situation that affords them a nidus for it) they appear more or less in a torpid state, occasionally growing, and at other times stationary. But the death, or perhaps even the approach towards death, of any individual or number of carcinomatous hydatids instantly becomes a stimulus to the surrounding parts to generate this fungus, which, by separating the dead from the living, produces in different parts of the same breast two different actions at the same time. One is a kind of ulceration, or more commonly continual sloughing of the fungus which incloses the dead hydatids; the other is the formation of new fungus to protect the living hydatid, and in many instances, if not in all, the fungus becomes itself a nidus for the generation as well as protection of future hydatids. That it does so for hydatis cruenta, when such are the contents of a cancerous breast, we have every proof that our senses can furnish. For in these cases the fungus is always much softer and spreads faster, if the integuments are removed by the knife, caustic, or ulceration, and the whole appearance when removed is similiar to the description of those hydatids which have escaped from the uterus, adhering to a spongy substance resembling or serving as a placenta.'

The author supposes the carcinomatous to be of the same nature with those which constitute steatomatous swellings, but to have the peculiar power of stimulating the part in which they grow, to the formation of the fungus usually called scirrhus.

Dr. Adams has taken occasion to state a very singular fact relating to Cancer; that it is 'only terrible in a cold climate:'

'In this country, (Madeira) though most of those cases have been exhibited to me as a stranger, I have seen only two in an occult, and one in an ulcerated state. They were all of above twenty years standing and rarely attended with pain. In tropical climates the disease is scarcely known. But however mild it may be here when left to itself, it is said not to be less fatal after an operation than in England. The most experienced Portuguese surgeon mentions the tragical consequences of amputation. I have been informed of two instances in Barbadoes, in which the event proved equally calamitous. I believe in both the disease had been brought from Europe.'

The author's view of the nature of this disease leads him to propose the removal of the whole glandular parts supposed to be scirrhous, when it has been resolved to perform an operation: but he is more inclined to destroy the life of the hydatids, or to render the juices of the part unfit for their support. With a view to both these ends, he proposes inoculation for the cow-pox; and he advises also arsenical applications externally. In the other points of treatment, he agrees with the later writers on this disease. The internal use of the nitrous acid is particularly recommended, to resist the farther growth of hydatids.

On a subject of so much importance, every attempt at improvement is interesting. We fear, however, that Dr. Adams has not made any real discovery concerning the nature of Scirrhus and Cancer; and if his opinions be thoroughly examined, they may perhaps appear to be only a revival of the animalcular theory of diseases, under a more specious form: but, whatever may be the judgment of our medical friends on this subject, we can assure them that the pamphlet deserves their serious attention.

Fer.

ART. XI. *The Bardic Museum, of Primitive British Literature, and other admirable Rarities:* Forming the Second Volume of the Musical, Poetical, and Historical Relics of the Welsh Bards and Druids: Drawn from authentic Documents of remote Antiquity; (with great Pains now rescued from Oblivion,) and never before published: Containing the Bardic Triads; Historic Odes; Eulogies; Songs; Elegies; Memorials of the Tombs of the Warriors; of King Arthur and his Knights; Regalias; the Wonders of Wales, &c.: With English Translations and Historic Illustrations. Likewise the ancient Tunes of the Bards; to which are added new Basses, with Variations for the Harp, or Harpsichord, Violin, or Flute. By Edward Jones, Bard to the Prince. Folio. pp. 112. 1l. 5s. Sold by the Author at No. 3, Green-Street, Grosvenor-Square. 1802.

THE patriotic zeal and laudable industry of Mr. Jones have produced another volume*, to commemorate the genius and attainments which illustrated the antient ages of his nation. We do not discover, however, that the pieces here rescued from oblivion are very important. The poems represented as most antient wear features which, indeed, favour the claim, for they are rude, wild, and almost prosaic; poetical only as they express feelings forcibly, and describe scenes vividly. They display no imagination, no figures of speech, nor embellish-

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* See Rev. Vol. lxxiv. and Vol. xvii. N. S. p. 6.

ments

ments of any kind. They are simply historic narratives.—Before we proceed to give examples of them, let us attend to some observations made by Mr. Jones, in his elaborate introduction, on the music of his remote ancestors:

'Something now remains to be said respecting the national Music of the aboriginal Britons, or Welsh, which has been transmitted down to us by tradition from time immemorial, and is still the favourite amusement of the natives. Some few of these Tunes have been taken from manuscripts; but all the original Welsh poems are transcribed, and translated from ancient manuscripts. The following tunes, songs, poems, and history, are the result of some years research and labour, collected, and adjusted at intervals. The greatest part of these melodies I have committed to writing from hearing them sung by the old people, and from their being played by the most venerable Harpers, in North Wales; and it is very fortunate that I did so, because most of them are since dead. Being a native of Meirionydd, where our national customs are best retained, and where I generally used to pass my summers; being also well acquainted with most of the popular Welsh airs from my infancy, from having been brought up in the musical profession, and having always had a predilection for native customs; I may perhaps, have the advantage of my contemporaries on this subject, or at least I hope I shall be found adequate to the task which I have undertaken, in rescuing some of the Bardic lore from being irretrievably lost.

'I have given these native Melodies as genuine as possible; and have added new Basses, and Composed Variations to several of them: those Tunes to which I have not given Variations, are arranged two or three together, in the same key, so that they may be played to follow each other, as little Lessons.

'These old airs differ much in structure from the modern music, and I found it very difficult to adapt regular Basses to them, according to the strict rule of counterpoint, as their fundamental harmonies are often ambiguous, and even the keys are sometimes but obscurely indicated by the wild modulation. However, as melody is the soul of music, and harmony a secondary consideration, or an assistant; I have generally preferred steering by the original melody, and to aid it with a characteristic harmony, in its own native manner, and the conveniency of the Harp, in preference to that of a complicated modern bass, too regularly managed; because, that uneven transition, and abrupt simplicity, seem best calculated to convey their original bold character.'—

'The Dignity of style, the Originality, the Simplicity, and the Variety displayed in several of these Melodies, are perhaps superior to those of any other National Airs, when we consider the early times in which many of them were composed.'

Our Bard next states the reasons which induced him to undertake the present work:

'Some account of the circumstance which led to this collection, will perhaps be expected. Seeing with regret, the rapid decrease of performers

performers on the Harp in Wales, with the consequent decline of that elegant and expressive instrument, as well as of our National Music, and Poetry; gave me the first idea of reviving the ancient *Eisteddfod*, or Congress of Musicians and Poets, for a contest of skill in their art; for the sake of recovering some of the ancient Bardism and Song; which meeting I caused to be convened at Corwen, in Meirionethshire, about the year 1788; where I gave a premium to the best Musician, another to the best Vocal Songster, another to the best Poet; and the following year it was held at Bala: and these meetings have since been annually continued, in some part or other of North Wales, under the patronage of the *Gwyneddigion Society.*'

He then furnishes us with a piece of information which is not less well founded than curious:

'The sudden decline of the national Minstrelsy, and Customs of Wales, is in a great degree to be attributed to the fanatick impostors, or illiterate plebeian preachers, who have too often been suffered to over-run the country, misleading the greater part of the common people from their lawful Church; and dissuading them from their innocent amusements, such as Singing, Dancing, and other rural Sports, and Games, which heretofore they had been accustomed to delight in, from the earliest time. In the course of my excursions through the Principality, I have met with several Harpers and Songsters, who actually had been prevailed upon by those erratic strollers to relinquish their profession, from the idea that it was sinful. The consequence is, Wales, which was formerly one of the merriest and happiest countries in the world, is now become one of the dullest.'

Being of opinion that religion has no necessary alliance with gloom, and being friends to innocent and refined pleasures, we cannot help regretting that they are extinct among our honest sequestered fellow-subjects; and that those rude teachers, who are so much in vogue in the principality, have declared implacable war against these harmless pastimes, which were so creditable to the taste of the simple inhabitants.

As savouring most of antiquity, we lay before our readers the memorials of the tombs of the warriors; respecting which the author observes:

'The following ancient sepulchral verses commemorate the Heroes of Britain, who had signalized themselves prior to the middle of the seventh century: they are written in the ancient Metre, called *Englyn Milwr*, or the Warrior's Song of triplet stanzas, and are attributed to *Taliesin;* but some of them evidently appear to be much older, as they record some Chiefs who flourished in the third century; and seem to have been composed by different Bards, and at different periods. They give an account of about two hundred Heroes, and a few distinguished Bards, &c. who are often mentioned in fragments of our history: therefore, I have selected several stanzas of them, and given a literal translation in English, as a specimen of one of the many valuable, and authentic documents still preserved in the Welsh language,

language, which would have greatly tended to elucidate *Camden's Britannia*, had he been more acquainted with our Welsh antiquities.

'These oracular memorials appear to have been a part of those Oral Traditions which anciently were recited by the Bards, at the public *Gorseddau*, Tribunals, or provincial Congresses:

"But heed, ye Bards, that for the sign of onset
Ye sound the ancientest of all your rhymes,
Whose birth tradition notes not, nor who fram'd
Its lofty strains." *Mason's Caractacus.*

Which custom, of celebrating the worthiest heroes, &c. has been handed down to us from the remotest time; and when writing became more general, these traditional verses were committed to writing by the succeeding Bards, and others.

'Memorials of the Tombs of the Warriors.'

The Tomb of TUDAIN, FATHER OF THE MUSE,
On the summit of BRYAN AREN.
The wave breaks on the territory of IOLO;
The grave of DYLAN lies in *Llan Beuno.*

The grave of GWYDION, the son of DÔN,
In the marsh of DINLLEU, under stones
Enveloped with trefoils: lateral pillars
Support his fine-formed limbs!

He whose grave is in MAES-MAWR,
Proud was his hand in grasping the wrathful blade;
It is the Tomb of BELI, son of BENLLI, the PRINCE.

To whom belongs the square grave,
With the four stately stones on its corners?
It is the gave of MADOC, the fierce knight.

After the murky flowing of gore, after exulation,
And great triumphs with the sharp-edged spears;
In LLANHELEDD, is OWAIN's grave.

The grave of ALUN of DEMETIA, is at TREVRED;
He would not retreat from the battle:
The son of MEIGEN, his birth was a blessing.

The three graves on the heights of CELYI,
The *Awen* tells me, are the tombs
Of CYNON with the rough eye-brows;
The tomb of CYNVAEL; and the tomb of CYNVELI.

After wounds and bloody tumults;
And after arraying the squadrons of white steeds:
This is the grave of CYNDDYLAN.

The grave of a beautiful Warrior, by whose hand
Fell many a combatant, ere he became silent beneath the stones;
LLACHAU, the son of RHUN, is in the Vale of C..IN.

He

He whose grave is on yonder cliff;
His hand was the foe of many! it is
TARW TRÎN; (the bull of conflict:) mercy be to him!

The grave on LLETHR Y BRYN,
Many that do not know, ask to whom it belongs:
It is the grave of COEL, the son of CUNOBELIN.

The grave of one of magnanimous fame
Is in the HIGH TYDDYN;
Low is his dank bed:
'Tis the grave of CYNON, son of CLYDNO EIDDYN!

Yonder grave, on the mountain's brow,
Is his who led the armies to glory:
The tomb of *Hyrmael* the generous, son of *Hywlydd.*

The grave of *Elidyr*, the courteous,
Magnificent in prosperity; the Chieftain
Of *Gwenevwr*, with glory crowned, the mighty hero of the shout.

The tomb of *Owain*, the son of *Urien*, is girted with
Four stones, at Llan-Morvael:
And in Abereich lies *Rhydderch the Generous.*

The grave of the horse; and that the Hero's grave:
Yonder is the tomb of *Gwgawn*, with Ruddy-sword;
Unknown is the tomb of *Arthur.*

The grave of *Gwalchmai*, in Peryddon,
Where flows, by intervals, every ninth wave—
In Llan Badarn is the monument of *Cynon.*

Hear, yon wave of heavy murmur, dashing on
The grave of *Dysgyrnin*, son of *Dysgyveddod*;
Sorrowful the bosom, from the weight of sin.

The tomb of *An ap* Llian, in the mountain of Euas.
The furious lion of battle, *Ambrosius,*
Had for chief Diviner, *Merddin Emrais.*'

It may be collected from the song addressed to Gwalog, or Galgacus, that it was composed at a subsequent period: but we should have been glad if our Bard had informed us where he procured it, and if he had attempted to ascertain the scenes of the battles mentioned in it.

In the specimens of the poetry of the middle period, we do not see that culture has made any great progress. In order to admire these poems, however, the reader must be born in the principality, and understand the language; then, no doubt, he would discover that there is in the very words, and in the metrical niceties, a charm which warrants the praises of Mr. Jones.

We cannot except from this character the compositions of Hywel, son of Owen Prince of Gwynedd. We know not whether the present agrees with the antient bard, in the preference which he gives to his own country over England, as appears in the commencement of one of his poems, here thus translated:

'Fair foam-crown'd wave, spraying over the sacred tomb of Rhuvon the Brave, the chief of princes, behold this day. I hate *England*, a flat and unenergetic land, with a race involved in every wile. I love the spot that gave me the much desired gift of mead, where the seas extend in tedious conflict; I love the society, and numerous inhabitants therein, who, obedient to their Lord, direct their views to peace; I love its sea coast, and its mountains, its city bordering on its forest, its fair landscape, its dales, its waters, and its vales; its white sea-mews, and its beauteous women. I love its warriors, and its well-trained steeds; its woods, its strong holds, and its social domicil. I love its fields, clothed with tender trefoils, where I had the glory of a mighty triumph. I love its cultivated regions, the prerogative of heroism; and its far-extended wild; and its sports of the chase, which, Son of God! have been great and wonderful. How sleek the melodious deer, and in what plenty found!'

The easy flow, the playful turn, the elegance, and the poetic spirit, which distinguish the compositions of David ap Gwylim, are striking. He flourished about the end of the middle period, and he appears to be the first pride of the British muse. If he lives not to fame, it was not because he wanted genius, or the refinement and culture requisite in the walk of poetry which he chose, but because he wrote in a language which was approaching to the period of its extinction; and which, containing few compositions of great interest, (with the exception of his own,) would never become the object of the study of the learned.

His poems on the fair Morvudd should never be compared to the sonnets of Petrarch; though they far excel the latter in ease, exhibit more true taste, and are more within nature. David was a fine genius, who owed little to letters; while the superior learning of the Italian proved injurious to his compositions. Whether the love of the swain of Avignon was real may well be doubted, but events proved that the passion of the British Bard was not feigned. His Morvudd was the theme of one hundred and forty-seven of his poems; 'yet he was unsuccessful; for her father married her to a hunchbacked old man, who had more wealth than the man of song. But he contrived to carry her off twice from her husband, which brought him into much trouble.'

We were surprized to find this Bard's religious poems so rational, and displaying so little of the Romish superstition:

no saint is addressed; and the blessed Virgin, though often mentioned, is never invoked.

Among the 'Philosophical Observations, Precepts, and Adages, of the antient British Sages,' we find the following: the last line of which, we hope, our fair readers will consider only as a compliment to the fascination of their eloquence:

'The Eagle's strength is in his beak.
The Unicorn's strength is in his horn.
The Serpent's strength is in its sting.
The Ram's strength is in his head.
The Bear's strength is in his paws.
The Bull's strength is in his breast.
The Dog's strength is in his teeth.
The Boar's strength is in his bristles.
The Queest's strength is in her wings.
The Lion's strength is in his tail.
A woman's strength is in her tongue.'

'The wholesomest flesh of wild beasts, is the Roe-Buck.
Of tame beasts, the Hog.
Of wild fowls, the Partridge.
Of tame fowls, the Hen.
Of sea fish, the Flounder, or flat fish.
Of fresh-water fish, the Trout.'

'Three things prosper in the Sun;
Wheat, Beas, and Acorns.

Three things the miser gets for his riches; pains in heaping; anxiety in keeping; and sorrow in losing.

The three delays on the highway:
A nut; a fair maid; and a squirrel.'

'No speed, without a steed.
No valour equal to man's.
No glutton equal to the cormorant.
No herbalist equal to the goat.
Nothing so tractable and stately as the steed.
No melody so pleasant as the nightingale's.
No ravage equal to that of fire.
No obstruction equal to that of water.
No lightness equal to air.
No weight equal to earth.
No infinity equal to nothing.
Nothing good, but *God*.'

This volume is decorated by a frontispiece representing a blind Welsh harper playing to some peasants, and is concluded by 52 pages of engraved music.

Jo.

ART. XII. *The History and Antiquities of the County of Leicester.* By John Nichols, F.S.A. Edin. & Perth. Vol. III. Part I. Containing East Goscote Hundred. Folio. pp. 560. 2l. 12s. 6d. Boards. Nichols.

WE announced the former vols. of Mr. Nichols's History of Leicestershire in M. R. vols. xxi. and xxxii. N. S. and are now required to attend to the *first part* of vol. 3. which of itself makes a very handsome folio, as the price and number of pages sufficiently indicate. In a long advertisement is found a list of queries, 74 in number, formerly addressed to the Nobility, Gentry, and Clergy, by Mr. Nichols, the perusal of which will give the reader a complete idea of the various materials of which a county history is composed. It contains also an account of the forces of the county, as they stood in the year 1628, and concludes with Burton's valediction to the reader in 1641; part of which, as containing an antiquary's vindication of the study of antiquities in general, and of those belonging to the several districts of our country in particular, we shall transcribe:

"Some first strike at the main, holding it unfit that a book of this nature should come in publick. What their reasons should be I never yet could learn. For myself, I was altogether unwilling to the setting it forth; not for the matter or subject, but for my own insufficiency, it requiring a more judicious head. But that it is fit that a work of this kind should be published, I must needs assent thereto, and truly say, that if all the shires were illustrated in the same manner, much light and benefit would arise thereby. They perhaps distaste that truth should be discovered; *sed magna est veritas, et prævalet.*

"In discovering of titles and tenures, I have been exceeding wary not to prejudice any in the least degree; and for those few genealogies inserted, I have ascended no higher than might stand with truth; neither have I endeavoured to wrench or screw any into a family but what were justly issuant.

"And what I have spoken of any, I have related it sincerely; imitating therein Leandro Alberto in his Description of Italy, Mr. Lambarde, Mr Camden, Mr. Carew, and others; not with an intention of soothing or fawning, for I ever hated base and servile flattery; neither have I any such cause, for that I have means sufficient to my own content; neither have I any relation or dependency upon any —I am free.

"But sith their humour is to live in obscurity and blindness, let them nuzzle themselves still in their own ignorance, die in darkness, be buried in forgetfulness, and receive that doom which Henry of Huntingdon imposeth upon their like, which hereafter followeth.

"Next I have been taxed, for that, having taken upon me the profession of another study, learned and profitable, I have yet addicted myself to the study of Antiquities, terming it an over-curious search-

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ing after things past without profit, led for the most part by conjectures and uncertainties.

" To them first I answer, that the study of the laws I have not neglected, though the practice thereof I have discontinued, as not having an able body (as in the Preface I said) to support the laborious pains thereof, or to endure the extremity of heat and cold occasioned by long travail (otherwise sound and healthful); as also not having a spirit apt for such contentious proceedings, and therefore may well say with the Poet,

" Non sum ego perversus, nec amaris litibus aptus,
Mitis enim et senior, Pieridumque comes;
Otia me requiesque juvant, quæ magna negavit
Roma mihi; redeo, cultaque rura placent."

' Where I may also say with the same Poet:

" Me focus, et nigros non dedignantia fumos
Tecta juvant, et fons vivus, et herba levis:
Sit mihi verna satur: sit non doctissima conjux;
Sit nox cum somno; sit sine lite dies."

" But for their misconceit of this worthy study of Antiquities, and me a lover thereof, I must say with Sidonius Apollinaris, " Qui non intelligunt artes non mirantur artifices;" but the most judicious well know what the study is; and as Mr. Camden truly said, " Studium sanè plusquam difficile, in quo quantopere sudandum, ut nemo ferè sentit, sic nemo facilè credit; nisi qui et ipse aggressus fuerit." But surely they would be somewhat mollified, if they would but consider the true character thereof; which is, the recovering of that was almost perished, the renewing of old and obsolete, the bringing up of Truth from the cave of Ignorance and Envy, the restitution of errors to true knowledge, of lameness to uprightness, of wrong to right, of darkness to light, of dead to life; these then being the effects, who justly can except against it? I must need say, that where pregnant proofs cannot be had, that conjectures may well be made. For as Sebastian Munster, in his Preface to his Cosmography, dedicated to the Emperor Charles the Fifth, well said, " In Antiquitatum annotationibus conjecturâ potiùs quàm certitudine nitamur oportet, ubi veritas se ipsam manifestè non probat, quibus conjecturis usi sunt B. Rhenanus et Bilibaldus Pirkheimerus in suis descriptionibus Germaniæ." The like saith Livy, " Antiquis in rebus si quæ veris similia pro veris accipienda." To make an apology for that which need not, is but in vain: but for conclusion, there is no science whatsoever which is not beholden to this noble study, especially the knowledge of the Common Laws; witness the old Year-Books, the Reports of the grave and reverend Mr. Keilwey, Mr. Plowden, the Lord Dyer, the Lord Coke, to whose Preface to the tenth part I refer thee for farther satisfaction.

" Some have excepted at the inserting of Histories, as having no relation to Antiquities; but they are much deceived, shewing small judgement in depriving her of one of her chief companions, as appeareth by her definition made by Tully: " Historia," saith he, " est testis temporum, lux veritatis, vita memoriæ, magistra vitæ,

nuncia Vetustatis." The knowledge of which Aristotle long ago held in such price, that, as he saith in his Politicks, " Eos qui historias ignorant, semper pueros esse, et proinde ab omni reipublicæ administratione submovendos." But for conclusion of this I can see no other, than what Henry of Huntingdon long since said to Alexander bishop of Lincoln, " Historia præterita quasi præsentia visui representat, futura ex præteritis imaginando dijudicat; habet quidem et præter hæc illustres transactorum notitiâ dotes, quòd ipsa maximè distinguat à brutis rationabiles; bruti namque homines et animalia, unde sint, nesciunt, patriæ suæ casus et gesta ignorant, immo nec scire volunt, quorum homines quidem illis infeliciores judico, quia quod bestiis ex creatione, hoc illis ex propriâ contingit inanitione, et quod bestiæ si vellent non possint, hoc illi nolunt cùm possint, quorum mors et vita sempiterno dotanda est silentio."

" Others do challenge me for delineating descents and pedigrees, holding them altogether impertinent to the former; but these men must know that the study of genealogy is the right eye to the study of histories; for who can read with judgement, or consider with understanding, when he is altogether ignorant of whom he reads? Besides, how necessary it is to know the stem of our ancestors, I refer them to the assertion of Michael Eitzinger, who saith, " Qui parentum majorumque suorum memoriam negligunt, illi brutis comparantur, quæ ortus sui partus ubi adoleverint protinus obliviscuntur, quare ne sicut equus et mulus fierent, quibus non est intellectus, genealogias certissima infinitatis argumenta posteritati commendent." And to the like opinion of Hugo de Barcinona, in his Commentaries upon Esdras, saying, " Ille verè doctus et eruditus est, qui potest ostendere originem genealogiæ suæ."

Each subdivision and place of note within the hundred of East Goscote has all due attention paid to it; the parish churches have their pictures drawn; the seats of gentlemen are neatly delineated; representations of antiquities and fac-similes of antient hand-writings are exhibited: and ample transcripts are made from monuments and tomb-stones.

After some introductory notices relative to the hundreds of East and West Goscote, which were united in one district till the taxation of 1346, and an enumeration of the townships in each, the historian commences with the rectory of *Allexton*; and, proceeding regularly, he finishes with the vicarage of *Wymeswould*. We cannot regularly go through a review of this formidable pile; and our readers must be satisfied if we present them with a few of its materials.—The chapter on Barrow upon Soar includes a long history of the family of Beveridge, with a memoir of Dr. Beveridge, Bishop of St. Asaph; succeeded by a section on Natural History.

To our extracts from the former volume relative to the Herricks of Beaumanor, we shall now add the following anecdotes relative to the same family:

' Lady

'Lady Herrick is dressed in a close black gown, richly ornamented with lace, and fine ruffles turned up close over the sleeves; a large twilled ruff; over her head a black hood, closely laced in front, thrown open, yet hiding her hair; a watch in one hand, in the other a prayer-book; and at her side hangs a feathered fan. This portrait is dated "July 27, 1632, ætatis suæ 54;

"Art may hir outsid thus present to view,
How faire within no art or tongue can shew."

'Of the time of this religious lady's death, or of the place of her interment, we find no memorial. Her youngest child was born in 1615; and in the year following, being then resident in London as a town-house, and at Richmond as a summer retreat, she wrote the following affectionate letter to her husband, whom business had at that time called to Beaumanor:

'Sweet hart, I could not let so fet a messenjar pas me as hee did you. I houp you remember Mr. Votier's Godli Use of Prayer everi morning and evening, with all your compani. As you love God, leave it not undone; it shall bring a blessing on you and yours. God knows hou short our time shall be on earth, as wee see daly fearful exsamples to put us in mind of our last end. Mr. Wadup the goldsmith went to Brestol well, and brought hom a ded corpse; and one of our nebars at Richmond went out to milke her kine, as well as ever she was in her life, and melke two kine, and sodenly fell downe ded, and never spacke more. O God, grant we may ever be preparid, as living this houre, and dying the next! Sweet hart, a littel afore you went your journi, I tould you that I must nedse take one into the hous to bring up the gerls, which you very wilenly consented to that I should have one at Michelmas; but so it is hapened, that she that was with my sister Hickes to bring up Bes Nowel is com from my sister, and will not stay, because Bes Nowel is so headstrong that she cannot rule her. My sister Hickes sent me word of hur by sir GorgeWrite, how fet a woman she was for me to breed up my gerls; and I knowing it of my own knolege to be so, I houp you will not be angri with me for it: God, that knows my hart, knows I was never loufter to offend you in all my liefe than I have bine within this halfe yeare; and so I houpe ever I shall be. If you should bord them forth, they would cost you £14. a yeare at the least, and save nothing at home; beside, they will never be bred in Religion as at home, and weare out twise so many clothes as at home. All things considered, this is the best corse. Mr. Voitier came to me, and tould me the parish and hee would make you a fare pue afore my pue; but they hard you would goo away, and they would be louft to make it for Mr. Willams. I wil'd them to goo forward with theare good intent. I houp in God you would never leave this hous while I did live; and I beseeche God I may never live to gooe out of it e'en from the bottom of my harte.

'Commend me to all our friends: I must not forgite my love to Will. Wee are all in helth. I leave you to his protection, who is abel to kepe you al.

'Sweet hart, Mr. Teri is in possession in that offes at the Custom-hous; but what my lord will have of him, he knoweth not yet. Your true and faithful wife tel death, JOANE HERICKE.

'From London, the 22 day of August [1616]."

'All that we know of lady Herrick after this period is by a letter of her eldest son, April 26, 1619; and another from her niece Julian Noel in 1621; and that she was 54 when her portrait was painted in 1632.

'Of his family sir William himself thus speaks:

"Upon Thursday the 6 day of May, 1596, I was marrid to my wife, in a church at the lower end of Bow-lane; being the daughter of *Richard May*, of *May in Surrey*, esquire, in the 38th year of Queen Elizabeth's reign; whom God grant long to reign over us. Much joy together! Amen. 1596.

1. "Upon Thursday the 18th day of August, 1597, my wife was brought abead of a son at 1 o'clock afternoone in the day-time, whose name I purpose shall be *William*; Mr. William Skipworth and my brother Baptist Hicks his godfathers, and Mrs. Dorrythy Wright the younger his godmother; whom I pray God to bless with lounge life, and make him a good man, and send us comfort of him, the 39th of this queen's reign. My nurse must have of me 2*s.* 6*d.* a week. She dwells at Petersham near Richmond.

2. "Wednesday the 7th of February, 1598, and the 41st of the queen's reign, betwixt 2 and 3 o'clock in the morning, it pleased God to send me another son, who was christened by the name of *Robert*; my brother Robert Herick, my cozen Mr. Simyon Turner, and my sister Hicks, godfathers and godmother; and christened him the Wednesday following, being St. Vallentin's day. God bless him! He is nursed at Ham beyond Richmont. I must give 2*s.* 4*d.* a week for him.

3. "Sunday the 25th day of May, 1600, at 6 o'clock in the morninge, my wife was brought a-bead of a therd son, who was christened the 8th of June in St. Foster's parishe church in Foster-lane; my brother Richard Aulsworth, and my brother Tho. Bennit, and Mrs. Waiste, gossips. He was nursed at Highgayte, by Lylley, for 2*s.* 6*d.* a week.

4. "Monday the 3d of May, 1602, my wife was brought a-bed of a fourth son [*Thomas*], betwixt 12 and 1 o'clock in the morninge; Mr. Allderman Bennit, and Mr. Thomas Harrison of Branford, and my mother Mrs. Mary Maye, his godfathers and godmother. He were nursed at Petersham at 2*s.* a week, lived not longe, but died there at nurse, and buried in the church.

5. "Thursday the 6th day of May, 1603, being the same day king James came first to London, from Theobaulds to the Charter-house, about 8 o'clock in the evninge, my wife were brought abead of a daughter; Mrs Elizabeth Blincket, and Mrs. Hudson, and sir David Foulis, gossips, who named her *Elizabeth*; and were nursed at Higate at 2*s.* 6*d.* a week, but lived above a year, and dyed there, and were buried at St. Panker's church in the feeld by my cozen Toby."

Monu-

Monumental inscriptions occupy a greater space in this volume than ought perhaps to have been assigned to them: but we are occasionally induced to smile at their singularity; though, as Dr. Johnson says, "a man ought to be serious over the grave." A play on words and a peculiar quaintness distinguish the old epitaphs.

In the chancel of the church of Barrow on Soar is the following inscription on the tomb of Theophilus Cave:

" HERE IN THIS GRAVE THERE LIES A CAVE:
WE CALL A CAVE A GRAVE:
IF CAVE BE GRAVE, AND GRAVE BE CAVE,
THEN, READER, JUDGE I CRAVE,
WHETHER DOTH CAVE HERE LYE IN GRAVE,
OR GRAVE HERE LYE IN CAVE:
IF GRAVE IN CAVE HERE BURY'D LYE,
THEN, GRAVE, WHERE IS THY VICTORY?
GOE, READER, AND REPORT HERE LYES A CAVE
WHO CONQUERS DEATH, AND BURYES HIS OWN GRAVE."

On a stone in Long Whatton church-yard, is another not less curious:

" William Allt, late of Kegworth, who was minister of the Gospel for upwards of 30 years; of which, the latter part of his time, he was pastor of his own chapel in Sileby, in the county of Leicester; who departed this life August 4, 1779, aged 60 years:

" Here lies the body of William Allt:
Some say he was without a fault;
And others say, there's none had more;
But he says, 'Jesus has paid my score:'
So, be they many, or be they few,
They're all forgiven; and this is true."

This volume, or part of a volume, is embellished with 75 copper-plate engravings, which considerably add to its value. Mo-y.

ART. XIII. *The Crisis of the Sugar Colonies;* or an Enquiry into the Objects and probable Effects of the French Expedition to the West Indies; and their Connection with the Colonial Interests of the British Empire. To which are subjoined Sketches of a Plan for settling the vacant Lands of Trinidada. In Four Letters to the Right Hon. Henry Addington, Chancellor of the Exchequer, &c. 8vo. 5s. Hatchard. 1802.

THIS pamphlet is the production of no common writer, and is intitled, in every point of view, to no common notice. A residence of many years in the West Indies has enabled the author to discuss every part of his subject with great perspicuity; and much experience, good principle, and sound judg-

ment, are displayed in his advice; on which imperious circumstances now stamp a peculiar interest. The perilous situation of our sugar colonies, in consequence of the French revolution and the late French expedition, is proved to complete demonstration; and a strong ground for alarm is most clearly stated.—The observations here presented to us were written, and most of them printed, before we had received any intelligence of the operations of the French forces at St. Domingo; and subsequent events have given the greatest sanction to the writer's arguments and predictions. He coincides with the opinion which we have always maintained on this point, on authority which we conceived to be worthy of the utmost reliance, that of the late highly respectable Bryan Edwards; and he gives his reasons for thinking that the French expedition against the negroes of St. Domingo, though in its commencement it might display favourable circumstances in the eye of a superficial observer, must be ultimately disastrous. Contemplating a general contest between France and negro-freedom in the West Indies, the author thus delineates the nature of the warfare:

'To speak of St. Domingo alone: an island containing at least 45,000 square miles *, and half a million perhaps of people, is to be subdued! The time usually spent in West India conquest would not suffice for an unobstructed march across its openest territory. It abounds in natural fastnesses, in passes formidable to an invader, in woods hardly penetrable, in mountains which the panting European would find inaccessible, even if disencumbered of his arms. Here then war is not likely to be soon at the end of its journey.—Its operations must be multiform, extensive, laborious, and long protracted.

'If to reduce the whole interior country to effectual submission, will be a tedious as well as an arduous work; to fix its subjection permanently, must be far more so: to the incalculable difficulties and hardships of war between the tropics, must be added its European extent and perseverance.

'But when we consider the *new enemy* to be encountered, these obstacles, great and unprecedented though they are in themselves, swell into a far greater and less superable magnitude.

'To the sickly troops of the invading army, would be opposed men entirely exempt from the debilitating influence of the climate, men to whom the yellow fever is unknown, who are accustomed to endure the severest labour under a vertical sun, and who neither sicken from the excessive heat, nor the occasional humidity, of the atmosphere.

'* Geographers differ greatly as to the extent of St. Domingo: Guthrie describes it to be 450 miles long and 150 broad; Mr. Edwards, in his history of that Island, page 122, makes it only 390 in length, and 140 in breadth. – I have followed the latter estimate, but with a large deduction for the great irregularity in the breadth.'

'While

'While the French soldier would sink with fatigue, and contract perhaps a mortal disease, by an ordinary European march, the negro rather exhilarated, than oppressed, by the solar blaze that exhausts his opponent, at least equally robust with him, and far more agile by constitution and habits, would advance or retreat the same distance as matter rather of recreation than toil, and with a rapidity of which the other is in that climate quite incapable.

'While the white soldier must be maintained by imported provisions, which cannot without great difficulty and expence be conveyed to him far from the sea-coast, the latter would find in the most interior parts of the island, and even on the tops of the mountains, enough of vegetable food to support his hardy nature, and hold it independently of all the chances of war. The soil itself is his inexhaustible magazine; rapidly producing for him by the briefest and easiest culture, and even by its own spontaneous gift, the esculent plants, and fruits, on which he well knows how to subsist, especially now that the fertile cane lands have for the most part been given up to the culture of provisions.

'Accustomed to live on a mere pittance, and to endure nakedness as well as hunger, it is scarcely possible to reduce him by cutting off his supplies; he may therefore leave disease and waste to fight his battles, and find in retreat, and delay, certain expedients to frustrate the most powerful invasion.

'The very surface of the country presents infallible means of harassing and destroying an invading army by a desultory system of war.

'By the impetuous torrents that rush in the rainy season from the mountains to the sea, every West India island is broken into innumerable deep ravines, or as they are called in the English-creole dialect "*guts*," so that in general it is impossible to proceed a mile without meeting one of these guts or ravines. Their sides are often too steep to be descended with ease, and are besides usually covered with trees and bushes; the high roads are therefore continued across these difficult passes by embankments or bridges above or below; which it is impossible for a horseman, and even difficult sometimes for a foot passenger unused to the country, to cross.

'It is obvious how this circumstance might be improved, not merely for the purposes of ambuscade, but, by the easy expedient of breaking down the bridges and embankments, to stop the advance of an enemy: indeed it is far more difficult to preserve these roads, than to destroy them; as they are frequently broken up by the torrents in the rainy season, and not repaired without considerable labour and expence.

'Even where such difficulties as these do not present themselves, as in the more level parts of the islands, or where the mountains do not rise very abruptly, there are still obstacles of a very formidable nature to the advances of an invading army. In the uncultivated part of the country, the underwood is so dense and thorny as not to be easily penetrated, except by the negroes, whose dexterity in passing through the woods by the help of their cutlasses or hatchets is admirable; and even in the cultivated ground, from the high growth of the canes, coffee, and most other tropical productions, an army could

could not advance out of the beaten roads, without clearing their way by pioneers almost at every footstep, and being continually exposed to ambuscades.

'To employ cavalry in such a country is obviously a hopeless expedient; as for the reasons assigned, the roads might easily be destroyed so as to make the passage of a troop of horse impracticable. Their restitution by the hands of white men would be no easy task; and, in some places, perhaps, the labour of an army for a day would not repair a breach that might be made in a single hour. Besides that in passing these roads the troops would be continually liable to be flanked by ambuscades, they would, by being mounted, present fairer marks to a lurking enemy, whom, when discovered and routed, they could not pursue with effect. The fate of a party of the St. Vincent's volunteers who went out on horseback to attack the Charribbs in the late war, sufficiently illustrates this remark.

'The places of retreat for the negroes, when defeated, would, of course, be the woods and mountains; where it would not only be impossible for horse, but even extremely difficult for European infantry to follow.

'The superiority of a negro in that climate is in no point more remarkable than in the dispatch and facility with which he ascends and descends the steepest sides of the mountains, without falling or losing his breath; a faculty which, no doubt, he chiefly owes to long and early habit in the cultivation of those high and steep acclivities in which the sugar Islands abound. By the same habit, greatly assisted by his not having been accustomed to the restraint of shoes, and the consequent flexibility of the muscles of his toes and feet, he is not incommoded with the slippery surface of the mountain ridges, though washed with almost continual rains; and where a white man would find it very difficult to walk steadily, the negro, to the surprize of strangers, is seen descending with a quick step, with a bundle of grass or wood on his head, without once losing his footsteps or dropping his load.

'It is on the mountains, that the runaway negroes who abound in the English islands elude the pursuit of their masters: it was on the mountains, that, by making a wise but obvious use of the advantages which I have mentioned, the Maroon Negroes of Jamaica established and long maintained their independence; and it was principally the inaccessibility of such retreats, that so long baffled our efforts to conquer a handful of Charribbs in St. Vincent's.

'It would be idle to insist much on the general advantages of such a native source of defence, for how many instances are to be met with, even in the history of Europe, of a rude and undisciplined people, destitute of all other warlike resources, presenting successfully the barrier of a mountainous country, to long continued efforts made by powerful nations to subdue them?

'But for the reasons already assigned, this barrier is far more formidable between the tropics than in the temperate climate of Europe; nor had the Welch, Swiss, or Corsican mountaineers, the same constitutional superiority over their invaders, that the negroes of the

sugar

sugar islands possess in their own mountains over the European soldier.

'When, on the whole, I consider merely the physical disparity between these hardy children of the sun in their native climate, and troops from the temperate zone, I could almost compare the supposed contest to a battle in the water between a seaman and a shark, or in the air between an aëronaut and an eagle.'

We must not forget to estimate also the difficulty of making those who have tasted the cup of freedom return to the cruelest servitude, and bare their backs to the whip of the negroe-driver. From all these considerations, the author inclines to believe that St. Domingo will become the cradle of the liberty of the African race, as it formerly was that of their bondage in the western world: and the consequences of the freedom of so vast a body of negroes, as affecting the state of slavery in our own islands, it is not difficult to conjecture.

Supposing, however, that the French should ultimately succeed in forcing the blacks to resume their former yoke, or were they even to make a compromise with them, so vast a military establishment in St. Domingo and other islands must be kept up, that Jamaica and the rest of our colonies must be incessantly open to invasion, and in case of war would all soon pass into the hands of the enemy.

Having stated the dangers to which our West India property is thus exposed, the author proceeds to suggest the measures which wise policy calls on us to adopt in this crisis. After having recommended a strict neutrality to be maintained by us in the present dispute between France and her colonies, and shewn the narrow policy of the planters with respect to negroe-slavery, he observes; 'that the only practicable foundation on which the future security of the sugar colonies can be built, is that of meliorating the condition of the great mass of the people, and converting them from dangerous enemies into defenders; and this is only to be done by the exercise of the legislative authority of Parliament. If, through mistaken principles of policy or deference for an active and powerful party, that right, and let me also call it, that duty, shall be still neglected, the slave system will continue to be a source of internal weakness and danger, till revolution or foreign conquest become the well merited result.'

Englishmen and Frenchmen have both had melancholy experience of the rapid mortality of European troops in the West India islands; and, if necessity should force the republic to cultivate the friendship of the negroes, and policy should lead them to organize negroe-troops for that part of their dominions, we must pursue the same course: since, as this wri-

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ter remarks, 'to contend with the republic between the Tropics, without a large portion of the same home-made belligerent force, would be like beating up for recruits against Cadmus, who could raise armies in a moment from the ground.'

Reprobating the slave system on political as well as on moral considerations, the author's next object is to warn the minister against founding a new slave-colony in our recently acquired island of *Trinidada*. He advises, on the contrary, that a portion of the rich and unopened soil of this island be sold at a low price, or granted freely to all who will undertake, as the condition of the tenure, and on peril of reverter to the crown, to settle and cultivate it by the labour of *free negroes*.—The commercial capacities of Trinidada are here highly estimated. Hurricanes having never been known to extend so far to the southward as this island, the author points to the deep and capacious bay of Paria as a safe harbour for our ships; while its situation will afford a most useful and important *entrepôt* between the manufactures of Great Britain, and the traders of Spanish America.

We repeat that facts and considerations of great importance are brought together, in various striking points of view, in this pamphlet; and we hope, for the sake of our country, that it will not be written and published in vain: since the alternative which this writer sets before us in the West Indies is *immediate reform, or a speedy loss of dominion.*

Mo-y.

ART. XIV. *Gleanings in Ireland*; particularly respecting its Agriculture, Mines, and Fisheries. By R. Fraser, Esq. Author of the General View of Agriculture and Mineralogy of the County of Wicklow. * 8vo. 3s. Nicol. 1802.

IT is well known that the inhabitants of Ireland possess, in the geographical position, figure, and soil of their country, many natural gifts highly propitious to the pursuits of agriculture, manufactures, and commerce; and that, if a general attention were paid by them to the due improvement of their physical advantages, they must inevitably become a rich and prosperous people. With the laudable and patriotic view of stimulating his fellow-subjects, in this part of the united kingdom, to such exertions as Providence requires and their own interest demands, Mr. Fraser submits the present tract to their consideration; which contains the result of attentive research, combined with judicious reflections; and which, in point of composition, atones for the little defects which we were sorry to ob-

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* See Rev. for Dec. last, p. 360.

serve

serve in the first part of the Wicklow report *. We sincerely hope that his endeavours will be successful; and that the people of Ireland, profiting by his advice, will exert themselves to rival the opulence of Great Britain, by making their fields, their mines, and their seas, the sources of accumulating wealth, power, and enjoyment.

The possible value of Ireland, to herself and to the empire at large, will be clearly seen in such a statement of her natural productions and domestic resources as is here exhibited. Mr. F. first examines her mines and minerals, next her soil and agriculture, and lastly her coasts and fisheries. In materials for the purposes of architectural improvement, Ireland is also rich:

'None of the white statuary marble has indeed been found, but a great variety of variegated and veined marbles, of great beauty and utility. The most common are the black, with white veins, and in figures resembling sea-shells, found in the counties of Kilkenny and Cork. Yellow, which takes a fine polish, and which might be useful in works of sculpture, is found near Church Town, in the county of Cork. White marble, streaked with pale red, and variegated with purple, brown, yellow, or green, is found in several parts of the counties of Cork and Kerry. Lead-grey, variegated with specks of pure white, is found at Carigaline, near Mallow and Cork, in the county of Cork. Many of these, and others which may be found, might be made an object of commerce, and preclude the necessity of importing the produce of foreign countries. Various other stones are found, extremely durable, and beautiful in architecture; besides granite, which forms certainly the most durable of all others for buildings, and is never injured by the external air, but rather increases in hardness by being exposed thereto. No chalk has been discovered in any part of Ireland, nor has flint in any considerable quantities been as yet found. But a variety of the silicious genus are not uncommon, as the onyx, agate, jasper, garnet, and amethyst, and abundant species of the quartz and of crystal, with quartose sand in great purity for the glass manufacture. Various species of the argillaceous genus are likewise found, fitted for various manufactures, from the coarsest pottery to finest porcelain. Kaolin, extremely pure, and equal to any Cornwall, has been found in the county of Wicklow. Kaolin is also said to be found near Cloyne, in the county of Cork, and in several parts of the county of Waterford.'

The metals furnished by Ireland are, iron in large quantities, gold †, silver, copper of a rich quality, lead, and cobalt; to which enumeration the following remark is subjoined:

'This

* We request him, however, to correct 'ocean *of waters*:' is there an ocean of land?

† In addition to the account in the Wicklow report, which we extracted, it is added here: 'Some very skilful mineralogists are of opinion,

'This is only a very imperfect sketch or outline, to shew what objects of this kind are to be found in this part of the united kingdom. And it might certainly be worth the attention of men of capital in England to form a company, or companies, to take up some of those mines; as the greatest part of them might, if conducted with skill and œconomy, be worked to profit, at a moderate expence, and, as the richest mines in Cornwall are now so deep as to be attended with great expence, and Pary's mountain is said to be nearly exhausted of its copper ore, it would be very important, in order to supply the demand of the home market, as well as for exportation, to open those mines in Ireland that seem to hold out such tempting advantages to the industry of man.'

Though, however, Mr. F. encourages the Irish to explore the bowels of the earth, and to draw from them the riches which they contain, he directs their chief attention to the amelioration and improvement of the surface; which, by its vegetable productions, more immediately contributes to the support of man; and to the cultivation and labour exercised on which, the prosperity of a state is chiefly to be attributed. Manufactures are also recommended, but subordinately to agriculture. Their union and harmony he is solicitous of promoting; and, in opposition to those who would immure manufacturers in large towns, he applauds the practice adopted in the staple manufacture of Ireland:

'Perfectly founded on this sound doctrine of true policy, is conducted the linen manufacture of Ireland, which may justly be considered as the staple manufacture of that part of the united kingdom, and affords a full proof that manufactures may be carried on in villages, and even cottages, to the general advantage of a country, and the promotion of agriculture, without crowding manufacturers into great towns, the invariable sink of the morals, health, amd population of a state, and, of course, of both wealth and revenue.

'Let any man examine the squalid appearance and unhealthy aspect of the manufacturers of Manchester, and the florid looks and cheerful aspect of the peasantry of Ulster, every doubt on this subject will be removed from his mind. The linen manufacture is perhaps more peculiarly suited than any other, for being spread abroad through a country, but there are many others that might, in some measure, be carried on with great advantage by village workmen, as well as the linen manufacture. At the cloth halls in Leeds, where it is not uncommon to sell £ 50,000. worth of woollen cloth in one day, and these markets twice a week; the cloth is manufactured in tbe adjacent villages. Amidst all the variety of curious manufactures now carried on in Birmingham, there is hardly any one kind that is not as com-

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opinion, that at this place, where the gold has been found, in the county of Wicklow, there is, if pursued with spirit, a sufficient quantity of gold to supply all Europe.' Let every Irishman, then, buy a spade, and dig his way to fortune.

pletely

pletely manufactured by Mr. Bolton, in his great manufactory at Soho, within two miles of that town, many of whose workmen, when their day's work is finished, retire to adjacent hamlets on the adjoining common. So far, therefore, from disapproving of the linen manufacture from its being spread abroad over a country, it were to be wished, that all manufactures were carried as much as possible, in a similar manner. The statements about division of labour, and the reprobation of half farmers and half manufacturers, is taking a very imperfect view of things. If the numbers of journeymen manufacturers employed in towns, instead of spending many of their unworking hours at skittlegrounds and ale-houses, were to be settled in the country, with a garden adjoining their house, they would soon be induced to marry, and find delight in cultivating their garden, or instructing their children. Agriculture, the fountain of our wealth, would thus get a recruit of two hundred thousand new cultivators, who, were they to bestow but one hour a day in field labour, would thereby more benefit the nation, than by six hours in manufactures. Were even greater numbers of them to quit manufactures altogether, and to employ themselves in agriculture, the greater still would be the advantage to the nation. From this view of the relative advantages of employment of the people, we can hardly think that Ireland will find her advantage in the encouragement of manufactures instead of cultivators, at least, while in that island there is an acre to cultivate. At the same time, although these are not to be made any primary object, those branches of manufacture essentially necessary may, with advantage, be blended with the cultivators, but by no means be considered as that object on which the happiness, wealth, or revenue of a country depend.'

In recommending to the Irish an attention to the fisheries on their coasts, Mr. Fraser is particularly strenuous; and the evidence of facts which he produces seems to deserve the most attentive consideration. The Nymph Bank, situated at the distance of from ten to fifteen leagues from the southern coast of Ireland, is pointed out as an inexhaustible source of national wealth to a maritime state. Mr. F. details the particulars of his visit to this fishing bank, and adduces ample certificates to corroborate the truth of his relation:

'Having applied to Captain Wilby, commander of the Rutland revenue cruiser, of 100 tons, eight three pounders, and twenty-five men, he, very chearfully (in that way, which he always does in any thing interesting to the service of his country), complied with my request, and on the 24th of June ultimo, we sailed from Passage, in the harbour of Waterford, at three o'clock, P. M. with a light breeze from the NE. At noon, the next day, the 25th, we came to anchor on the Nymph Bank, and found ourselves, by observation, in lat. 51°, 37′, north, the tower of Waterford harbour bearing NE. 26 miles, the high land of Dungarvan N. by E. 10 leagues distant, soundings 37 and 38 fathom water. The ground siliceous gravel and micaceous sand stone, with much broken shells and coralline. The fishing lines were now put out, and instantly we caught both cod,

hake, and ling of a large size, and of a very superior quality, although the time of day was unfavourable, and also the tides running strong (it being springs), did not easily suffer the lines to keep the ground.

'As my principal design in this voyage, was to ascertain the depth of water and extent of the bank, we weighed anchor and stood out to sea. We kept the line constantly going, and found, uniformly, as we stretched out, 40 fathom water, generally the same bottom, gravelly, with shells; and wherever we hove to, we never failed to catch fish, both cod, hake, and ling, except in some spots where we found the bottom to consist of fine sand. There we caught no fish. At six o'clock, P.M. we again anchored on the bank; the ground, shells and gravel; Helvock head, the southern point of the harbour of Dungarvan, bearing NE. distant thirteen leagues. Here we again caught abundance of cod, hake, and ling.

'Having ascertained these points, and being deficient in bait, we stood for Dungarvan bay to trail for bait, the ground being favourable there for that purpose. In a short time, at about three leagues off Helvock-head, we got abundance of plaise, soal, and all kinds of ground fish. We then again, on the 28th, at 10 P.M. stood out for the bank, with a light breeze, being resolved to examine its furthest extent, both to the southward and westward. At eight o'clock next morning, the 29th, the high lands of Dungarvan bearing N. and by W. distant 15 leagues, hove to, and sounded in the same, 40 fathom water; ground gravelly, with shells; caught cod of a very large size, and full fed, also ling, and remarkable fine hake; of all which we might have caught any quantity; but at noon, saw a cutter to the NE. seemingly inclined to bear down upon us. Took in our lines, and made sail for her, hoisting our colours, and firing a friendly gun; receiving no answer, we gave chace, which the cutter observing, hauled her wind to the S.W. Finding her then to be an enemy, we cleared for action, and made more sail, and after a chase of nine hours, she escaped by her superior sailing *.'

The soundings on this bank are from 37 to 40 fathoms; the soundings on the Newfoundland Bank are from 22 to 50 fathoms. Captain Wilby, in his certificate, adds that he considers the Nymph Bank as more advantageous for taking fish, and more conveniently situated for sending to market, than the Dogger Bank: in support of which opinions, it is remarked;

'As the Nymph Bank is scarcely 150 leagues from Gravesend, having also generally favourable and smart gales along the British shores; without bruising or wasting the fish, the voyage might be easily performed in three or four days, whereas the well-boats from the north-eastern banks and coasts, are frequently as many weeks, and by means of constant agitation of the sea, the fish are much bruised and wasted. Besides, in very contrary winds, they would have the

* I have since been informed, by a person who spoke with her, that this was the Lion, smuggling cutter, mounting 16 guns; so that, had we come up with her, we could not have taken her; and this is one amongst many proofs, that the revenue cruisers on that coast should be much larger than they are at present.'

choice

choice of Dublin, Liverpool, Bristol, &c. and if in the channel, some good markets, particularly Portsmouth, where there is always a good demand for cod.'

The considerations suggested in this pamphlet are of the utmost importance to Ireland; and, if she be not blind to her own welfare, she will glean much profit from Mr. Fraser's patriotic labours.

Mo-y.

ART. XV. *Sermons*, by William Jay. 8vo. 8s. Boards. Mathews, &c. 1802.

WE have been informed that Mr. Jay is a celebrated Dissenting preacher at Bath; and, judging of his talents and acquirements only by the specimens before us, we may pronounce that his popularity is some proof of the discernment of his audience. His discourses are regular, without being formal; animated, without being rhapsodical; and explanatory, without being tamely paraphrastic. To a mind deeply imbued with a knowlege of the Scriptures, he unites a memory which at once presents to him every passage that has any bearing on his subject, and a rich fancy which always furnishes him with images to decorate his composition. His principles may be described as tinctured with Calvinism, rather than as rigidly Calvinistic; and while he boldly avows his own convictions, he evinces the greatest liberality of sentiment; overlooking all party distinctions in his noble efforts to reclaim sinners from vice, and to stimulate the well-disposed to perseverance in religion. No knots of sacred criticism are here attempted to be untied: but the preacher's whole aim appears to be to rouse his hearers to a sense of their duty, and to assist and cheer them in the practice of it. It is but justice to add that he is always spirited, and sometimes elegant.

Of the twelve Sermons which constitute the present volume, the 1st is intitled, Mistakes concerning the Number of the Righteous.—2. The Triumphs of Patience.—3. Vows called to Remembrance.—4. The Nature of genuine Religion.—5. The Young admonished.—6. The Gospel demands and deserves attention.—7. The Sufferings of our Saviour necessary.—8. The Condemnation of Self-will.—9. The Secure alarmed.—10. On the Progress of Religion.—11. The Privileges of the Righteous.—12. The Condition of Christians in the World.

In the first sermon Mr. Jay thus combats the narrow sentiments respecting the number to be saved which too much prevail among religionists. 'The readiest way,' he says, 'to thin heaven and to replenish hell is to call in the spirit of Bigotry. This will immediately arraign, condemn, and execute those who do not bow down and worship the image of our idolatry.' He then proceeds:

'No wonder, if under the influence of this consuming zeal, we form lessening views of the number of the saved.—"I only am left." Yes, they are few indeed, if none belong to them that do not belong to your party—that do not see with your eyes—that do not believe election with you, or universal redemption with you—that do not worship under a steeple with you, or in a meeting with you—that are not dipped with you or sprinkled with you.—But hereafter we shall find that the righteous were not so circumscribed, when we shall see "many coming from the east, and from the west, from the north, and from the south; to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."

'Do I plead for an excessive candour?—That candour which regards all sentiments alike, and considers no error as destructive, is no virtue. It is the offspring of ignorance, of insensibility, and of cold indifference.—The blind do not perceive the difference of colours: the dead never dispute: ice as it congeals aggregates all bodies within its reach, however heterogeneous their quality. Every virtue has certain bounds, and when it exceeds them, it becomes a vice; for the last step of a virtue, and the first step of a vice, are contiguous.

'But surely it is no wildness of candour, that leads us to give the liberty we take; that suffers a man to think for himself unawed; and that concludes he may be a follower of God, though "he follow not with us." Why should we hesitate to consider a man a christian, when we see him abhorring and forsaking sin, "hungering and thirsting after righteousness," diligent in approaching unto God, walking "in newness of life;" and discovering a spirituality of temper, a disposition for devotion, a deadness to the world, a benevolence of mind, and a liberality of hand, such as we seldom find in those high-toned doctrinalists, who regard themselves as the only advocates for free grace?—And by the way, it is not a system of doctrine however good, or a judgment in divine things however clear, that will constitute a christian.'

Mr. Jay's reflection at p. 291. merits the consideration of those who are bigoted to the creed of their own sect: 'What a difference is there between the ocean of revelation, and such a vessel-full of truth as any formulary of doctrines contains!'

It is neatly and beautifully remarked that 'Holiness is the Gospel embodied;' and that 'the life of the active christian is the labour of the bee; who all day long is flying from the hive to the flower and from the flower to the hive, but all his business is confined to fragrancy and productive of sweets.'

The ninth sermon, on Amos vi. 1. *Woe to them that are at ease in Zion*, is the most *searching* and *awakening*. After having expatiated on the desirableness of ease of circumstances and of body, but particularly of peace of mind and of a calm within, the Preacher thus commences his expostulations:

'And yet strange as the declaration may appear, this tranquillity is too common; and to disturb it, is the design of this discourse: a design,

a design, not only justified by inspired example, and demanded by ministerial fidelity, but required even by love to your souls. For though it may wear the appearance of harshness; it is in reality the kindest expression of friendship: it is the severity of one who rushes forth, and breaks in upon your pleasing reverie, when you approach the brink of a dreadful precipice; it is the severity of one, who should knock loudly, and interrupt your repose, when he perceived your house becoming the prey of devouring flames, and saw you had scarcely time to escape—For your peace is a false peace. It is the friendship of Joab concealing his murderous dagger. It is the slumber of Samson in the lap of Delilah, softly depriving him of his locks. It is a sleep obtained by opium. It is the loss of feeling, the presage of death. It is the calm of the dead sea, the consequence and the evidence of a curse—Thus we have observed, that before a fall of exceeding heavy rain, the wind has been unusually still—Thus historians inform us, that before an earthquake, the air is uncommonly serene. Whether therefore you will hear, or whether you will forbear, I sound the alarm, and give you warning from God —"Woe to them that are at ease in Zion."

The substance of the discourse is occupied in delineating those characters, the delusion of which Mr. Jay wishes to destroy; viz. those who are *at ease* from selfish insensibility, from infidel presumption, from vain confidence, and from practical indifference.

Some excellent remarks occur in the sermon on the *Progress of Religion*; and the Preacher's application of the text (Joshua xiii. 1.) we believe to be new: but we do not think that such playfulness with Scripture is a proof of good taste. His illustration of the advantages of progressive religion must finish our extracts:

'Needs the christian be told, that adding grace to grace, is adding "strength to strength," dignity to dignity, beauty to beauty, joy to joy? It is with the christian, as it is with the man in trade; the more he acquires, the more he is enabled to gain; every increase is not only a possession, but a capacity. "To him that hath, shall be given, and he shall have more abundantly; but from him that hath not, shall be taken away even that which he seemeth to have." The more sin is mortified in us, the less will the "prince of this world find" to encourage his approach; the less susceptible shall we be of temptation in the scenes of danger through which we pass. There is something very attractive and pleasing in progress. It is agreeable to observe a stately edifice rising up from the deep basis, and becoming a beautiful mansion. It is entertaining to see the rough outline of a picture, filled and finished. It is striking in the garden, to behold the tree renewing signs of life; to mark the expanding foliage, the opening bud, the lovely blossom, the swelling, colouring, ripening fruit. And where is the father, where is the mother, who has not sparkled with delight, while contemplating the child growing in stature; acquiring by degrees the use of its tender

limbs; beginning to totter, and then to walk more firmly; the pointing finger succeeded by the prattling tongue; curiosity awakened; reason dawning; new powers opening; the character forming—But nothing is to be compared with the progress of "this building of God."

'The way of life, narrow at the entrance, widens as we proceed. It is the nature of habits to render their acts easy and delightful. There is little pleasure in religion, if there be no fervency: if there be no vigour in faith, no zeal in devotion, no life in duty—religion is without a soul; it is the mere carcass of inanimate virtue.'

When Mr. Jay discusses the expediency of the sufferings of Christ, he seems aware of the difficulties which await the doctrine of Satisfaction; and he expressly bars the assertion that "the Divine Being *could not* pardon sin without an atonement." In short, he affords no encouragement to those religionists who delight in perplexity and disputation: but, to adopt the words of the Apostle, which he has taken for his motto, he avoids foolish questions and unprofitable contentions, and considers his chief duty as consisting in exhorting his flock "to maintain good works."

This is preaching as preaching ought to be conducted, and all besides is vain display and empty trifling.

Mo.y.

MONTHLY CATALOGUE,

For JANUARY, 1803.

TRAVELS.

Art. 16. *Modern Discoveries;* or a Collection of Facts and Observations, principally relative to the various Branches of Natural History, resulting from the Geological, Topographical, Botanical, Physiological, Mineralogical, and Philosophical Researches of celebrated Modern Travellers in every Quarter of the Globe. Carefully translated, prepared, and reprinted, from the Works of the most eminent Authors, by Francis Blagdon, Esq. Octodecimo. 2 Vols. 14s. Boards. Ridgway. 1802.

THIS collection commences with the *Travels of Denon in Upper and Lower Egypt*, translated, without Abridgment, from the Original Folio Edition, and embellished with Maps, Plates, Vignettes, &c. These two volumes may therefore be considered as a third translation of Denon; and, without adverting to the series in contemplation *, and for which proposals are offered, they form in themselves a complete work.

In his preface, Mr. Blagdon reprobates on the one hand the very expensive modern mode of book-making with broad margins and

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* Two more volumes have just reached us, containing Golberry's Travels in Africa.

wide

wide lines, and despicable heterogeneous abridgments on the other.' He then proposes to exhibit interesting works, unabridged, but in an economical yet elegant style; and thus he hopes to present the most superb publications which have appeared in every European language, at a very moderate price. M. Denon's Travels are given as the first specimen, and the translation is as neatly executed as any which has appeared; but it is not without errors, as may be seen at p. 11. where Venice is put for Gozo. Like Mr. Aikin, Mr. Blagdon has conveniently broken the narrative into chapters; and like Mr. Kendal, he has interwoven in the text the substance of the notes subjoined to the plates which illustrate the original work. As cheapness was consulted, few plates are given; and on this ground the omissions may be justified: but we cannot admit the reason which this new translator has assigned, that 'the great body of original plates possess no particular interest, they being composed either of *ruined temples*, or representations of battles, &c.' The prominent feature of M. Denon's book is antiquity; and the present state of the noble remains of Egyptian art is best shewn by delineations of them.

Wood cuts of objects in Natural History are introduced in the letter press. The work is well printed; and we recommend it to Mr. B., in the progress of his undertaking, to attend to the selection and execution of the embellishments. Moy.

Art. 17, *The Modern Traveller.* Vol. I. containing the compressed Travels of Mungo Park in the Western Interior of Africa. Vol. II. those of Ledyard, Lucas, and Sonnini. Vol. III. those of Browne, Savary, and Volney. Vol. IV. those of M. Le Vaillant. 4 Vols. 12mo. 16s. Boards. Cawthorn.

Ship-wrights are not better acquainted with the method of *cutting down* a line of battle ship to a frigate, than book-wrights with the art of *cutting down* ponderous folios and quartos to octavos and twelves. The *Modern Traveller* is one instance of this convenient system of diminution. To the first volume, is prefixed a discourse on the knowlege of Africa which the antients possessed, compiled from those authors who treat of this subject: but it appears to have been hastily written, and is not free from defects. We believe that few persons, for whom this compilation was intended, will comprehend what the author means by the *new organ* in the following sentence in the first page: 'The mariner's compass and the *new organ* co-operated in bringing to our minds vast stores of food;'—and we hope that they will not imitate the grammar of the following period, which occurs in almost the last page: 'In all ages, and in all parts of Africa, ever known to Europeans, *there was* a slave trade prevailed.'—It is farther observed that 'the native and original Africans are considerably inferior in point of understanding to Asiatics, and far beneath Europeans.' This we know is a general opinion: but, when negroes have had opportunities of cultivating their minds, they have often proved that they were not defective in natural talents; and it is probable that the African race in general, if they enjoyed the advantages of education and good government, would contradict

the degrading sentiments which are propagated, often for unworthy purposes, respecting their natural incapacity.

The object of the editor is stated to be, 'to accommodate those, who may be desirous of being acquainted with modern discoveries, without choosing to be at the expence of the original works, with publications, in an abridged form, of the most remarkable travels, and voyages, exhibited historically and in a connected series.'

These four volumes contain the class of African travels, with which is given an appropriate introduction; and it is intended to preface each future series with a similar account of the knowlege which existed relative to that quarter of the globe in which the travels were made, previously to the modern discoveries.

Much is here offered for little money, which in these times is a tempting circumstance.

Mo-y.

MEDICAL, &c.

Art. 18. *The Anatomist's Vade-Mecum.* Containing the Anatomy, Physiology, Morbid Appearances, &c. of the Human Body; the Art of making Preparations, &c. 4th Edition. By Robert Hooper, M.D. Crown 8vo. 7s. Boards. Murray and Highley. 1802.

This manual, containing the most recent discoveries and opinions, will be useful to Students, as a kind of syllabus: but its utility would have been increased, had references been given to works of credit, at the end of each article. Even without this assistance, however, we do not hesitate to recommend it. The clear, though short account of the mode of making preparations will prove of considerable advantage in the dissecting room.

Fer.

Art. 19. *An Account of an Ophthalmia, which appeared in the Second Regiment of Argyleshire Fencibles,* in the Months of February, March, and April, 1802: With some Observations on the Egyptian Ophthalmia. By Arthur Edmonston, Surgeon. 8vo. 1s. Callow. 1802.

From the circumstances under which this epidemic appeared, the author seems inclined to believe that it was produced by contagion; but to us this appears rather doubtful. The inflammation was rapid and violent in all the cases, but there were no symptoms different from the common ophthalmia. The most effectual remedy, in the early stage of the disease, was found to be scarification of the vessels on the globe of the eye, and the application of tepid water. Other modes of practice, familiarly known, are recommended in the subsequent course of the disease; on which it is the less necessary to dwell, as we have lately given an account of Mr. Noble's copious treatise on this subject.

We are sorry to observe throughout this pamphlet, which is otherwise respectably written, the perverse spelling *Opthalmia* used, instead of Ophthalmia. We have corrected this error in copying the title-page.

D.o

Art.

Art. 20. *A Treatise on Brown's System of Medicine.* Translated from the German of H. C. Pfaff, M. D. By John Richardson. 8vo. 2s. 6d. Jones. 1802.

While the physicians of this country have emancipated themselves from the chains of systems, and are attentive only to useful facts and applicable improvements, we are concerned to observe that there is yet, on the Continent, a proneness to intellectual slavery. The specious arrangement of some well-known facts in a jargon apparently new, or the bold substitution of a new word for a general principle, is still capable of creating followers and admirers amid our neighbours. The delusion, however, has not been general; and among other asserters of the independence of medicine, we have to rank the author of the present pamphlet. His objections to the Brunonian doctrine may be seen in the following summary, given by himself:

'1. The excitability is a power not every where equal, but differently modified in different organs and systems.

'2. The stimuli, which act on the excitability, do not affect it entirely in the same way, and their effect is various.

'3. The relation of stimulation is not the only one in which the external things stand to the excitability.

'4. The common natural stimuli, upon whose influence or operation life and good health depend, make up but a small insignificant part of the stimuli which act as causes of disease.

'5. The remote causes of disease act proximately or immediately, not only on the solid animated parts, but on the fluids.

'6. Increased or diminished excitement by no means constitutes the essence of diseases, which is rather determined by the united state of the solids and fluids in regard to motion, structure, and mixture.

'7. In diseases the excitement is seldom merely strengthened or merely weakened in the whole system, and the division into two principal forms of diseases is by consequence a wrong one.'

This treatise is translated from a dissertation prefixed to Dr. Pfaff's editions of Brown's Elements. Having formerly noticed the original *, we shall not dwell longer on the present publication. **Fer.**

Art. 21. *Cases of Cancer*, with Observations on the Use of Carbonate of Lime in that Disease. By Edward Kentish, M.D. 8vo. 1s. Mawman. 1802.

Two cases are here related, (more diffusely, perhaps, than was requisite,) in one of which an apparently cancerous sore was healed by the application of carbonate of lime; in the other, a tendency to cicatrization was produced, *for a time*. Any new proposal merits attention, in so hopeless a disease: but we are sorry to say that the proofs of the efficacy of this plan rest properly on one case only; for there are other means by which cancerous sores are known to be palliated, and even partially healed.

Dr. Kentish has attempted to shew a connexion between rheumatism and cancer, at a certain age, in females:—but the instances

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* See Rev. Vol. xxi. N. S. p. 524.

which

which he cites we should reckon mere examples of coincidence, from which no satisfactory conclusion can be drawn. **Fer.**

Art. 22. *An Inquiry into some of the Effects of the Venereal Poison on the Human Body*; with an occasional Application of Physiology, Observations on some of the Opinions of Mr. John Hunter and Mr. Benjamin Bell, and Practical Remarks. By S. Sawrey, Surgeon. 8vo. pp. 201. 5s. Boards. Lackington and Co. 1802.

The author of this publication adopts the opinion of Mr. John Hunter, respecting the similarity of the matter of gonorrhæa and chancre: but, instead of supposing with him that the difference in the effects arises from the surface to which the one is applied being secreting, and the other non-secreting, he considers the fact as explicable on the idea of the urethra possessing open-mouthed vessels, fitted for exhalation, and capable of throwing out their contents without any breach in their texture. This, however, is nothing more than the ordinary function of the secreting vessels of cavities, and seems to us only a variation of Mr. Hunter's language.—Mr. Sawrey examines minutely the well-known arguments of Mr. Bell on this subject, and deems himself justified (frequently without conclusive evidence) in pronouncing the opinions of that author to be extravagant or ill founded. His principal deviation from the doctrines of Mr. Hunter consists in supposing that the venereal virus is not kept up by a specific action of a part, but by the matter secreted from it, which he thinks may acquire its poisonous quality after secretion; that the effects of the venereal poison, when taken into the blood, are venereal; that the poison increases in the blood; that the product of sores in lues venerea is poisonous; that the fœtus in utero may be infected by the mother; that the secretions may also be contaminated; and that the venereal disease seldom becomes the cause of other complaints. **Yell.**

Art. 23. *An Inquiry into the Effects of Oxygen in the Cure of Syphilis*; to which are subjoined a few general Observations on its Application in various other Disorders. By Charles Platt, Surgeon of the New Finsbury Dispensary. 8vo. 2s. Mawman.

After the very ample evidence which has already been laid before the public, on the subject of this essay, it seems to us perfectly unnecessary to multiply documents; particularly as the great body of discerning medical men have long ceased to entertain any doubts on the points in discussion. The present author's observations and experiments are judicious and conclusive: but, as they are in no material respect different from those which we have before had occasion to notice, we shall only state that his experience goes to shew the inefficacy of the acids and their combinations in the cure of syphilis; and that, from a review of the cases in which gaseous fluids have been employed, he is induced to regard this class of remedies with considerable distrust.

In the course of this essay, the author touches upon the celebrated controversy on the identity of the poisons of gonorrhæa and chancre, and seems inclined to agree with Mr. John Hunter in his ideas on that subject. **Do**

Art.

Art. 24. *Medical and Physical Memoirs;* containing, among other Subjects, a particular Inquiry into the Origin and Nature of the late Pestilential Epidemics of the United States. By Charles Caldwell, M.D. 8vo. pp. 350. Printed at Philadelphia. Sold in London by Wynne and Scholey. Price 8s. Boards.

This work consists of four memoirs, the first and second of which, together with an occasional address to the Philadelphia Medical Society, are occupied in giving a physical sketch of the natural history of Philadelphia, with an investigation of the origin and nature of the yellow fever, and its connection with other diseases.—The author is a zealous supporter of the opinion that the yellow fever is of domestic origin. He professes to examine the question with the most candid spirit of philosophical inquiry; but he too frequently considers his adversaries as having acted, if not contrary to conviction, at least with partiality and prejudice; and he assumes to his own positions a degree of force and consequence, to which we do not conceive them to be intitled. As, in his facts and reasoning, he does little more than repeat the arguments which have been frequently stated by others who adopt the same opinions, we deem it unnecessary to enter into a particular detail or examination of them. In his plan of cure, he only points out some general indications, and the means by which he thinks that they may be fulfilled, without giving any results from his own experience on this very important subject.

His third memoir treats on the Winter Retreat of Swallows; in which, after having stated the different theories, with their relative arguments, Dr. Caldwell concludes by being decidedly in favour of migration to distant climates.

In the fourth memoir, the author urges several arguments against the opinion of Dr. Barton, that the remote cause of Goitre is the same miasm which produces intermittent and remittent fevers, and dysenteries. Yell.

Art. 25. *A Description of the Muscles of the Human Body as they appear on Dissection;* with Prints and Maps shewing the Insertions of Muscles. By Jos. Constantine Carpue, Surgeon to his Majesty's Forces, and Teacher of Anatomy. 4to. 10s. 6d. Boards. Longman and Co.

The object of this publication is to facilitate the study of myology, by describing the muscles in the order in which they appear on dissection, and referring to maps and plates for their situation. The maps have an engraving of the bones on one side, and on the other an outline only, with lines of different colours shewing the insertions and course of the muscles, and with appropriate marginal references: but where it was impracticable to form maps of this kind, as in the muscles of the face, abdomen, feet, &c. the author has given small and ill executed, though distinct plates, from Duverney, Cowper, or Albinus. To his descriptions, which are full and accurate, he subjoins the synoyma of Innes, Albinus, Douglas, Winslow, Cowper, and the new nomenclature of Dumas, Professor of Anatomy at Montpellier.—On the whole, the plan seems likely to answer the purpose which Mr. Carpue had in view, viz. that of facilitating the study of a very important part of anatomy. Do

RELIGIOUS.

Art. 26. *Plain Thoughts on the New Testament Doctrine of Atonement.* By John Simpson, of Hackney. 8vo. 2s. Johnson. 1802.

Aware of the nature of the enterprize in which he is embarked, Mr. S. endeavours to fortify his mind by some prefatory remarks against the assault of calumny. 'Those (says he) who profess to step forward as reformers in any degree, either of sentiments or manners, must expect a slender share of good nature from the friends of existing abuses. But those who act for God, and truth, must put on all their Christian armour, and be prepared for events. Contempt, and hard names, are not among the most serious evils. He who fears to encounter a small degree of opposition in a good cause, has not yet made up his accounts. That must be a bad cause which is not worth encountering a frown, or a reproachful name in its support.' Had not we ourselves been long in the habit of meeting with equal apathy the censure of vulgar ignorance and senseless prejudice, we might deem it prudent, knowing the ground which we shall occupy on the present occasion, to "skrew up *our* courage" by a similar declaration. We shall pass on, however, without pretending that any peculiar fortitude or self-possession is necessary to the discharge of our duty. We declare, without hesitation, that we cherish no respect for any doctrines merely because some *may declare* them to be "fundamental of the gospel;" nor are we hence restrained from rejecting them, if we have good reason for considering them as fundamentally erroneous. Let Ithuriel's spear be applied to every article of what is called Orthodoxy and Heterodoxy.

Considering the serious difficulties which oppress the commonly received notion of *Atonement* and *Satisfaction*, we desire for the sake of truth to have it submitted to the fullest examination; and perhaps, if, in the discussion of this and of other tenets attached to religious creeds, the different synonymous terms which contain the essence or supposed essence of the subjects in debate were arranged in the form of an algebraical equation, controversies would be shortened, and the cause of truth promoted. Thus, for instance:

Original sin=the sinfulness of Adam's posterity in Adam's sin=transgression before existence=guilt attached to non-entity=thinking and acting when thought and action were impossible=a manifest absurdity or contradiction in terms. Again,

Atonement, as commonly understood,=*Satisfaction*=an equivalent for the debt due=the exoneration or discharge of the original creditor=exemption from farther demand=a complete discharge.

If the atonement or satisfaction be for the sin of the world, or of the human race, by the suffering of a righteous person, the *satisfaction*=a transfer of punishment on the one hand; and, taking from the person offended all right of punishing on the other,=the abrogation of all claim on the sinner for the future=annihilation of religious duty or obligation.

Allowing these to be just equations, have we not reason to suspect the propriety of the first terms? On the subject of the pamphlet before us, Mr. Simpson has suggested a variety of judicious reflections, which

which tend to place it in a clear and rational point of view. If he will consult Dr. John Taylor's *Key to the Apostolic Writings* prefixed to his Paraphrase on the Epistle to the Romans, we think that Mr. S. will find that he has mistaken the Doctor's meaning: but, in other respects, so far from having any objection to his pamphlet, we highly approve its object and tendency. 'If (as he observes) the mere term *for us* proves that Christ suffered as a substitute, and if it necessarily signifies in our stead, then Christ has been our substitute in a way, which even those who so vehemently contend for the doctrine, would scarcely be thankful for. For, besides dying *for us*, he is said also to have entered into heaven *for us*. Surely no man in his senses would contend that Christ is entered into glory as our proxy or substitute, or in our place and stead; and therefore that we ourselves shall not be admitted there.'

He farther remarks that, had satisfaction for sin been the object for which the Son of God "endured the cross," the language of the Scriptures on this subject must have been cast in a different mould; so that, instead of reading that Christ has suffered for sin, *that he might bring us to God*, we should read, Christ has suffered for sin, *that he might bring God to us*.

After having pointed out how completely at variance the doctrine which he combats is with the whole tenor of Scripture, and with the very idea of divine justice, he thus concludes: 'If there are in nature any such monsters as can wish for a religion, contemptible for its absurdities, detestable for its consequences, and as unlike as we can possibly conceive to every thing derived from the source of infinite purity, wisdom, goodness, and truth, can any thing present itself to meet such a wish, more fully than the doctrine of Satisfaction?'

As this is not a mere speculative doctrine, but involves the essential interests of morality, we recommend it to the serious consideration of Christians; and we hope that preachers will endeavour to correct popular misconceptions relative to the scripture doctrine of reconciliation through Christ, which is not that of God to man, but of man to God. **Mo-y.**

Art. 27. *Proposals for a New Arrangement of the Revenues and Residence of the Clergy.* By Edward Poulter, M. A. Prebendary of Winchester. 8vo. pp. 38.

Under a serious persuasion that some reform both in the revenues and residence of the clergy is indispensably required, Mr. P. offers his sentiments on these subjects with great manliness, and with an equitable attention to the interests of all parties. His proposal respecting a New Arrangment of Tithes is,

'A survey and valuation to be procured under general sworn Commissioners (partly lay, partly clerical) appointed by an act, for each county, of the tithes in each parish; to the amount of which, a composition in rent to be established by them, binding on both parties, until either, on account of supposed change in the value of the said tithes, shall demand a similar re-survey, at the expence of the party so of right, and at will, demanding it. The Special Commissioners in each instance (being not less than three of the General Commissioners) to be nominated jointly by the parties concerned; that is,

one

one by the parish, one by the incumbent, and the third to be agreed on by the other two.—The valuation to be procured with the utmost precision, by actual admeasurement where necessary, and otherwise. The security of the actual tithes to remain, as it is, to the proprietor; which he may resort to, and enter upon, whenever the payment of the composition shall be in arrear, in the same manner as in the case of any other freehold on lease.'

On the other subject of his pamphlet, Mr. P. observes that a *Register of Residence, with consequent penalty of Non-Residence,* should be kept in all parishes, similarly to the practice in cathedrals; with the exceptions of what are denominated *Legitimate Impediments*, as ill health, &c.

Acting as a conscientious clergyman, Mr. Poulter does not separate the interests of his order from those of religion and the public: but, while he would secure the revenues of the clergy, he would also enforce the regular discharge of their duty. He ingenuously remarks that 'all the laws securing to the clergy their dues, are clear, easy, practicable, in constant and full force; while all those requiring their duties, are confused, difficult, invidious, and almost obsolete.' This evil Mr. P. wishes to remedy; and the intrinsic merit of his hints, together with the manner in which they are exhibited, ought to produce an effect on all liberal minds. Mo.y.

Art. 28. *A Letter to an Antipædobaptist.* By Joseph Priestley, LL.D. F.R.S. 8vo. pamphlet. Printed at Northumberland in America, and sold by Johnson in London. 1802.

In the controversy to which this letter relates, it is almost impossible to suggest any new observation: but Dr. Priestley has given a neat and concise view of the subject, at least on his side of the question. Conceiving the late Mr. Robinson of Cambridge to have been either wilfully or inadvertently guilty of some misrepresentations in his *History of Baptism*, Dr. P. applies himself to refute them; and for this purpose he liberally avails himself of Wall's *History of Infant Baptism.* He divides his letter into five sections; in which are stated first the presumptive evidence in favour of the antiquity of infant baptism, and then arguments of a more direct nature:—he next discusses the objections to his reasoning, points out the origin of Antipædobaptism, and concludes with some remarks on dipping or sprinkling, and on the obligation of the rite of Baptism itself.

It is admitted by Dr. P. that the N. T. furnishes no clear example of the baptism of any infant; yet he produces proofs of the existence of the practice not long posterior to the times of the Apostles. Though, however, he strenuously contends for the high antiquity of infant baptism, and considers it as a valuable and expressive rite, he resists every superstitious application of it. He grants that all the real uses of Christianity may be obtained without any such ordinance, and does not condemn the Quakers for their rejection both of Baptism and the Lord's Supper: but he regards both the emblem and the opportunity of baptism as matters of importance in the instrumental department of religion; and he pleads equally for the continuance of this rite, and for its being extended to the case of infants. Dº

Art.

Art. 29. *The Book of Common Prayer reformed.* The 2d Edition. Together with the Book of Psalms, and a Collection of Hymns for Public Worship. Revised and corrected. 8vo. sewed. Johnson. 1802.

As we gave a full account of the first edition of this Reformed Liturgy, in our 14th Vol. N. S. p. 267. it is unnecessary for us now to comment on its distinguishing features. The name of Dr. Disney, subjoined to the preface, is a sufficient indication of its being a form of prayer strictly *Unitarian*, constructed on the plain and simple statement that "there is one God and one mediator between God and man, the man Christ Jesus."

With this edition, is given a new version of the Psalms; in the execution of which the editor confesses himself to have been indebted to his 'very learned and discerning friend, the late Dr. Geddes, who permitted him to have access to a part of his translation of the Psalms.' Among other improvements of the Book of Common Prayer, a new version of the Psalms is much wanted. Such expressions as "suffering the runagates to continue in scarceness," Ps. lxviii. 6. are both low and unintelligible, and are here well exchanged for 'the rebellious he leaveth to inhabit a barren land.'—The choice of the psalm being, in this Liturgy, left to the discretion and appointment of the minister, Dr. Disney has expunged from the collection of Psalms, those which least accord with the mild and forgiving spirit of the gospel.

The subjoined collection of Hymns is taken from several authors, but almost every composition has undergone some alteration. They are well adapted to public worship, and in point of doctrine are unexceptionable: but we wish that Dr. D. had excluded those offensive and lazy stanzas, in which the third line does not rhime to the first, even though they proceeded from the pen of the accomplished Mrs. Barbauld.

Among this collection of hymns, we recommend the insertion of *the Lord's Prayer, paraphrased* by Mr. Merrick, which is inserted in the 1st Vol. of the Supplement to Dodsley's Collection, p. 174. Mo-y

Art. 30. *Remarks on the Revelation of St. John*; illustrating the present State of Christianity. By a Christian. 8vo. pp. 42. 1s. Chapman. Also, a separate Appendix, Price 6d.

In the title-page, we find the following description of this pamphlet; 'Wherein the prophesies pertaining to religion during the apostacy of the church of Rome are relieved from the ambiguity in which they are involved, by their arrangement; and the nature of the great events which have lately astonished the Christian world fully illustrated, by their application: the falling of the tenth part of the city is explained, and considered in relation to the death and resurrection of the Witnesses; and the concerns of religion and the empire are both traced to the event of that great day of God Almighty, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and all people, nations, and languages shall serve him.'—This is promising much, indeed, on such a subject: how far it is accomplished, different readers will perhaps differently decide. We have

have perused the tract with attention, and perceive that it is not a mere fanciful, illiterate, or hasty performance; and though the writer appears to be persuaded of the justice of his remarks, he does not assume superior or confidential airs. The principal objects of his attention are the 14th, 15th, and 16th chapters of this emblematical and mysterious book; in which he is assisted by the observations of Mr. Mede and Bishop Newton, whom he mentions with the highest regard, and from whom, when he dissents, he dissents with modesty. His account of the *fourth* and *fifth vials* may perhaps attract some notice. The *sun*, on which the *fourth* is said to have been poured, Mr. Mede has interpreted to signify the German empire; it is here applied to France, and considered as clearly fulfilled and illustrated by the confusions and revolutions, which of late years have been there experienced; and not less clearly, it is apprehended, is the pouring forth of the fifth vial *on the seat of the beast* to be explained by those events which have been witnessed in Italy.

We are rather surprized that no notice is taken of Mr. Fleming's explication, so modestly delivered, of the fourth vial and its object; which excited the curiosity and attention of many people, and particularly in the metropolis, but a few years ago. It seems now to be very much forgotten:—but it is notwithstanding very remarkable, that a writer, almost at the beginning of the last century, should not only have pointed out the spot in which the predicted vial might probably receive its accomplishment, but nearly fix on that period of time in which occurrences have arisen which the whole world has witnessed with astonishment.

Art. 31. *An Apology for the People called Methodists;* containing a concise Account of their Origin and Progress, Doctrine, Discipline, and Designs; humbly submitted to the Consideration of the Friends of Christianity. By Joseph Benson. 12mo. pp. 406. 4s. Boards. Whitfield.

This volume relates, principally at least, to those Methodists who rank under the name of *Wesley*; which, perhaps, may be the largest number. Mr. J. Wesley was certainly a most extraordinary man, possessed of great ability, and actuated (as it appears) by benevolent and laudable motives. The alterations effected by his direction and exertions in Great Britain and Ireland, the West Indies, and America, are truly surprising; for it must be acknowleged as a fact that, by his means, great numbers of people were civilized at least, and converted to a regular, sober, and inoffensive deportment. His high church principles and prejudices appear from this account to have been warm and obstinate: but they were gradually moderated, till, (we are told) when he was at Edinburgh in the year 1753, 'finding it was the time of celebrating the Lord's Supper, he laid aside his last portion of bigotry, and partook of this holy ordinance at the West-Kirk.'—It was, we learn from this volume, about the year 1741, that a disunion commenced between Mr. Wesley and Mr. Whitfield, occasioned by a sermon which the former had published against Predestination: 'but their good opinion of each other's integrity and usefulness, founded on long and intimate acquaintance,

could not be destroyed by such a difference of sentiment; and their mutual affection was only obscured by a cloud for a season.'

This publication is apparently written with much candour; and it affords, notwithstanding the mysticism which there may be among them, and which may appear in this book, a very favourable view of the designs and desires of those people whose cause it intends to plead. 'Our end (they say) is, not to form a sect, or to bring people to this or the other speculative opinion, mode of worship, or form of church government; but simply *to make them Christians*;—Christians in heart and life, in temper, word, and work,—such as lived in the early days of Christianity, and such as, we conceive, may live still.'

The volume concludes with a warm *appeal to the public*; a great part of which we apprehend to be in the language of Mr. Wesley himself. On the whole, the work is well worthy of perusal; as giving that account of this body of Methodists which is said to have been a *desideratum* in the nation:—yet we do not learn from it, whether their numbers at present increase or diminish. **Hi.**

POETRY, &c.

Art. 32. *The Peasant's Fate:* A Rural Poem. With Miscellaneous Pieces. By William Holloway. Small 8vo. pp. 128. 5s. Boards. Vernor and Hood. 1802.

This author is one of those who profess to illuminate as well as to delight the public by their poetical productions; and who think that questions of statistical and political œconomy can be advantageously discussed in a series of descriptive couplets.

'The drift of this little attempt, (he tells us in the preface,) is principally designed, (without adverting to political argument,) to shadow forth the evils arising to the peasantry of this country, from the system of engrossing small farms, and driving the hereditary occupiers to the necessity of embracing a maritime or military life for support, or being reduced to the most abject state of dependence, and submitting to the galling hardship of becoming *servants* on the spot where they once had been *masters*.'

In pursuance of this design, the poem contains a long and exaggerated account of the pleasures and comforts enjoyed by the husbandmen of antient days, and of the evils which they are now made to suffer.—The style is flat and cold, and the versification drawling and feeble:—but the following passage has every pretension to poetry that mere *fiction* can bestow.—In former times, says Mr. H., the farmer sent his waggon to market,

> 'To bear his groaning gran'ry's choicest store,—
> Its price adapted for the neighb'ring poor,
> Whom, in all dealings, he remember'd still,
> Nor deign'd, by sordid arts, his purse to fill—
> O, fair example! now no longer known,
> Since grasping Av'rice serves *herself* alone!'

The contrasted degeneracy of later days inflames him to a still sublimer strain.

' ——— For, lo! a venal band
On Nature's bounty lay the griping hand,
Wrest from the poor the patrimonial cot,
His paddock add to their superfluous lot,
Meanly dependent, bid him seek his bread,
While, Timur-like, their vassal down they tread,
Frustrate the scheme wise Providence has plann'd,
And half depopulate their native land!
' Have you no bowels,—you, who claim the name
Of *Man?* Or different is your mental frame,
Whose ears, unmov'd, can hear the voice of woe,
Whose eyes behold the streams of sorrow flow?'

These passages are in the author's loftiest style: but he is not less a master of the simple and affecting;—for instance:

' Oft has my Grandam begg'd me to refrain
From boyish pranks, which give another pain;
For still her heart, to sympathy inclin'd
Benevolently felt for all mankind;
And oft, affectingly, would she recite
The tale of SIMON and the Fiery Sprite!'

Since the publication of Goldsmith's delightful poem, the depopulation of villages has been a common theme for poets in their apprenticeship; and the sufferings of the poor in the late scarcity have again given a temporary interest to this subject.—There are some striking images in Mr. Holloway's performance, for there are several that are copied very accurately from "the Deserted Village;" but the passages which we have already quoted will probably be sufficient to satisfy our readers that, when he writes from his own stores, his poetical and his argumentative powers are nearly on a level.

Of the ' Miscellaneous Pieces,' it is most charitable to say nothing. Jeff.

Art. 33. *Thoughts on Happiness*; a Poem, in Four Books. 8vo. 3s. Rivingtons, &c.

If there be nothing very new nor very striking in the sentiments of this poem, they are at least devout and perspicuous. The author has evidently taken the *Essay on Man* as his moral both in point of versification and style of reasoning, and he is very far from being a despicable imitator. There is a degree of feebleness, however, united with a degree of harshness in his composition, that occasionally disappoints us.

The whole piece is so equally laboured, that we may take any passage as a specimen:

' Each living thing to which the World gives birth,
Each beast that crawls, or stately walks the earth,
Each feather'd fowl, each tenant of the flood,
Was made, and still continues to be good.
If sins the Wolf when o'er the fold she flies,
And in her grasp the bleating victim dies,
Then sins the Ox, as oft, by hunger led,
He rudely riots on the cowslip bed;

Each

Each in its place, and each within its kind,
Still acts the part by Providence assign'd;
Thro' ages bearing this sad truth along,
That Man alone of all God's works is wrong.'—

'Some higher cause then must this power impart,
To cleanse and purify the human heart.
Seek you it truly?—beaten is the road,
It is reflection and the word of God.
These, these will shew you, would you deign to see,
This, what you are; that, what you ought to be.

'Let him whose passions, so perversely strong,
Will take the lead, and yet will lead him wrong,
Fly to a Saviour of unbounded might,
"Whose yoke is easy, and whose burden light;"
In fervent faith confide in him alone,
Hope thro' his merits, tremble for his own.'

The profits of this publication, we are informed in the advertisement, are to be applied to the fund for relieving the necessitous widows and children of clergymen within the archdeaconry of Coventry. Jeff.

Art. 34. *The Appeal of the imprisoned Debtor.* 4to. 1s. 6d. Bell.

We sincerely wish that this pleasing and well written appeal may conduce to rescue its author from the wretched society of a prison, which he thus describes:

'Lo! these are they who fill yon dreary pile,
Whose ling'ring hours dull blasphemies beguile:
For not alone the Wretched here are seen
With brow contracted, and a livid mien,
He who of murder makes his sullen boast,
Or knows each blood-stain'd cavern of the coast;
Or he who recreant prowls the busy street,
Or marks for midnight schemes the snug retreat,
Are here to mingle in the stupid roar,
And joy to hail one fallen brother more.
Alas! ere long *he* joins the giddy scene,
Reckless of what he is, or what has been;
—Wretched at first—to each low vice descends
The victim—lost to country, fame, and friends.' Man.

Art. 35. *Almeda;* or, the Neapolitan Revenge: a Tragic Drama. By a Lady. 8vo. 2s. Symonds.

The plot of this tragedy, in which a lover is interred alive in the tomb of a malicious mistress, is said to be taken from the adventures of Rozelli. The original story, however, is of older date: we think that it is to be found in the Decameron.

Our deference for the author's sex leads us to say little of her performance: we are unwilling to blame, and we cannot praise it. The following passages will give our readers an idea of its merits:

' SCENE.—*The* COUNTESS'S *Chamber.*

The COUNTESS *on a Bed,* BEATRICE, *Women, and then enter* CASALIA.

Beatrice.—Madam, my Lord the Constable is come
With speed t' obey your summons.
Countess.— I'm very weak,
Yet still I'll see Casalia. Retire awhile.
[*To the Women, who exeunt.*
In that lov'd name there is a wondrous charm,
Which e'en in death sounds sweet upon mine ear.
Casalia.—Behold me, dear Almeda, still thy friend,
With ardent wishes for your health and safety.
Countess.—Casalia, thy neglect has fix'd my doom!
But tho' (sad emblems of thy with'ring love)
These fading charms are to their native dust
Retreating fast, yet still my love remains!
Still is that passion strong and undiminish'd
As in those fond and erring moments, when
I gave thee all my heart!
Casalia.— Lovely Almeda,
Oh! speak not thus desponding! By ev'ry tie
That binds me grateful to thy service ever,
No trials e'er so hard, nor danger fearful,
But I would dare them all with joy and pleasure
To save thy precious life!
Countess.— 'Tis now too late!
Thou lov'st another, and Zelecta's beauty
Bears off the prize from me! In wedlock's bonds
Ere long th' exulting maid will call thee, hers!
I claim a higher bliss! For thee, Casalia,
For thee I die!

' *Enter* BEATRICE *in haste.*

Beatrice.— Madam, th' afflicted Count
Impatient waits to enter. [*Exit* Beatrice.
Countess.— Dear Casalia,
If the last hope of these departing moments
Is sacred to thy soul, Oh! shew it now!
Let not the Count be witness to my weakness;
Preserve my honour, tho' thou'st scorn'd my love.
In yonder chest thou may'st conceal thyself
Until the Count retires. Be quick!—Farewell!
Casalia.—Thy honour, dearer than Casalia's life,
Shall be preserv'd. Adieu then, Dear Almeda!
May Heav'n restore thee to the good Paulina!

[CASALIA *goes into the Chest, then Enter* BEATRICE, &c. *and then the* COUNT *follows.*

Countess. (to Beatrice in a low voice.)
Dear Beatrice, lock up that valu'd chest,
And bring the key to me. With care and safety

Let

Let them then bear it to the antichamber;
Then all retire, and leave the Count with me.
[*Exeunt Servants and* Beatrice *with the Chest.*'

We cannot advise the fair writer to persist in her attempts at the drama. Fer.

Art. 36. *A Translation of the Eighth Satire of Boileau on Man:* Written in the Year 1667, and addressed to Mr. Morel, Doctor of [the] Sorbonne. 12mo. 1s. 6d. W. Phillips. 1801.

From the freedom with which this gentleman blames the common mode of translation, in his short introduction, we hoped to find him excel in his own efforts in this way of writing,—especially as his original is a pattern for correct composition: but we were miserably disappointed, even at the outset of his verses.

'Of all the animals that wing the air,
On earth that move, to ocean's depths repair,
From Paris to Peru—Rome to Japan,
The silliest animal, in my mind, is MAN.

'What, you'll directly say, an ant, a worm
That barely crawls, of life that's scarce the germ;
The bull that ruminates, the brousing goat,
Have they more sense than man? yes, without doubt.
You wonder, Doctor,—well, 'tis no such thing,
Man is of nature the great chief, the king.
Woods, fields, plains, animals, all on him bestow'd;
And he, alone, with reason is endow'd.

'True.—Reason ever was his boasted rule;
Thence I conclude that man's the greater fool.

'This may do well in your satiric page,
And suit the humour of a laughing age.
But to the proof, in form, come—I agree:
Answer then, Doctor, you the judge shall be.'

These lines certainly convey no representation of Boileau's manner, in any respect. A little farther, we find *cnur'd* used as a rhime to *herd*; and the following verses, which the translator probably thought were smartly turned:

'The town has fools to laugh at without me,
Exclaim'd, last week, the yet untamed marquis;
Who, now entrapt, (a laudable example,)
Is cited of good husbands, as a sample.
Believes that God, expressly, for his sake,
Took a new rib, a faithful wife to make.'

This will never do; and we must beg the writer to exert his honest industry in some other calling, since he is utterly disqualified for any office on Parnassus. Dº

Art. 37. *The Infidel and Christian Philosophers:* or the last Hours of Voltaire and Addison contrasted. A Poem. 4to. 1s. Vernor and Hood.

The advantages of Christian Faith in the hour of death are indisputable; and since Infidelity cannot administer the consolation, at that period, which is to be derived from the Christian Revelation, the last moments of Voltaire and Addison must, as far as religious principles were concerned, have been materially different: but, though we should choose, for these strong reasons, to die the death of Addison rather than that of Voltaire, we doubt the truth of those accounts which some Romish Priests have given, of the closing scene of the French Philosopher's life. On the authority of the Abbé Barruel, it is thus described in the poem before us:

'Meanwhile, (all hopes of life or mercy lost,)
By various fierce contending passions tost,
Curse chasing curse, and groan succeeding groan,
Till Nature fails and Reason quits her throne,
VOLTAIRE, in stupor sunk, resigns his breath,
A dreadful victim to remorseless Death!'

To this delineation, the death-bed scene of Addison is opposed:

'Mark where Religion near him takes her stand,
And waves the olive sceptre in her hand!
His bed of sickness she with roses strews,
Illumes his prospects, elevates his views;
Bids scenes of soul-enchanting pleasures rise;
And, while yet breathing, wafts him to the skies!'

This poem, the verse of which is tolerably flowing, concludes with an address to those self-taught sages, the Infidel Philosophers. **Mo-y.**

Art. 38. *The Creation and Fall of Man.* A Poem. By John Palmer, Schoolmaster, Bath. 4to. 2s. 6d. Sold at Bath by Hazard.

Mr. Palmer is poor, and afflicted with the gout; and in this situation he is intitled to our pity and compassion. We should be happy to relieve his pains and fill his pocket: but, if we encourage him to write verse, though we may contribute to the former object, we fear that we shall not assist him in the latter. The public are too nice to receive any pleasure from such lines as these:

'Endow'd with sole command and lordly pow'r,
The richest fruits of Eden were their dow'r;
Save only one, whose taste mysterious could
The knowlege 'twixt, or good or ill unfold.'

'The fiend assum'd the subtle serpent's shape,
As most convenient to his purpos'd rape.'

We never before knew that Satan's object was to give Adam horns. **Do**

Art. 39. *The Five first Stanzas of the Eighteenth Century, or the Parson's Ball.* A Satire. 4to. 6d. Crosby and Co.

As we were perusing this pamphlet, the parish bell-man came to us for his annual half-crown, and, unfortunately for the author of the Parson's Ball, left his usual poetical compliment on our table; we say unfortunately, because, after having read the Christmas rhimes of

of our honest friend the bellman, the satirist before us appeared so low and vulgar in the comparison, that we threw down his verses as quite intolerable. Mo.y.

Art. 40. *The Curate*, an Elegiac Poem. By **** ******. 4to. 1s. 6d. Becket.

When the muse volunteers her services in a good cause, we are anxious that she should appear to the best advantage; since the success of her advocacy must in a great measure depend on the degree of pleasure which she excites. Partial to the object pursued in this poem, we wished to discover in it that superior merit which should create the warmest interest in the public mind, in behalf of the subordinate ministers of religion; who, let them be as temperate and self-denying as they may, cannot in these times be

" Passing rich with forty pounds a year."

Applauding, therefore, the motive of this writer, we feel no disposition towards what is said to be the pleasure of Reviewers, viz. finding fault. It must be confessed that, as a poem, the production is not without defects: but we shall excuse ourselves from pointing them out.—A sentiment, however, occurs in one of the lines, which, for the honour of religion, we cannot suffer to pass unreprobated.

' And God *delights* with grief to prove the Just.'

This is not good divinity. The Deity is indeed represented as exercising the virtuous with trials and afflictions, but never as taking delight in them. Sorrows ' prove the just,' not in order to give pleasure to the Creator, but to refine the piety of his creatures. This, we believe, is the doctrine which the poorest curates preach. D.o

Art. 41. *The Poetical Works of Eaglesfield Smith, Esq.* 8vo. 5s. Boards. Johnson. 1802.

The author speaks modestly of these productions, and informs the reader that ' most of them were written to amuse the tedious hours of a French prison.' This is a very good apology for writing bad verses, but really affords no excuse for their publication: they should have been left in the prison, we conceive, for the amusement of the author's successors. We do not mean to say that Mr. Smith is totally destitute of fancy and invention, but he appears to have little taste or judgment, and he has taken no pains to correct and polish his productions. It is not often, indeed, that we have met with an instance of a writer coming in his own person before the public, in so slovenly an undress.

In the poem of William and Ellen, we have this account of a gang of banditti:

' A band of bearded ruffians fierce,
Had long by plunder thriv'd;
From man they nought but buffets had,
By neck or nothing liv'd.'

Also this animated description of two *Scotish* chieftains preparing for combat:

'Their bodies scarr'd, and *scratch'd*, and hard,
They scarce a clout had on;
Their hair and beards were long and rough,
Their feet as hard as horn.

'All filth they were, unwash'd and torn,
Their bodies black with hair;
And nought but bone and sinew left,
To 'bide th' inclement air.'

We shall add the following inspired stanzas only:

'But he is blest, his life's a feast,
Who can employ the mind;
Supremely *star'd* the happy bard,
Who idleness can find.

'Still loit'ring, *connoitring*
The ways of Nature's lore;
Enraptur'd, *encaptur'd*,
On Fancy's wings to soar.'

Jeff.

AGRICULTURE, *&c.*

Art. 42. *On the Improvement of Poor Soils*, read in the Holderness Agricultural Society June 6, 1796. In Answer to the following Question; "What is the best Method of Cultivating and Improving Poor Soils, where Lime and Manure cannot be had?" With an Appendix and Notes. By J. Alderson, M. D. 8vo. 2 s. Vernor and Hood.

With the practical discussion of the question proposed, Dr. A. blends a theory of the nature of vegetable nutrition, and he then avails himself of the principles of this theory, to enforce the advice which he suggests. The operations of vegetable life are supposed to resemble the chemical processes of combustion. As clay, chalk, and flint, by a due admixture in the crucible, assist each other's fusion or liquefaction, so a due admixture of these earths, presented to the mouths or radicles of plants, would render them (it is supposed) as capable of being converted by the action of the living principle into food, as they are of being fused by fire. On this idea, Dr. A. advises a constant attention to a due mixture of soils, in order to promote fertility. He says that soil taken generally, when divided into eight parts, ought to consist of the following proportions;—three parts clay, three of chalk, and three of flint in the form of sand; and where only one of these soils exists, barrenness must be the consequence. 'If I am asked (says he) how to improve the poor soil of a certain field, I should wish to ascertain the nature of its soil. If it be all clay, then it must have its proportion of chalk and sand added; and where these cannot be had, substitutes may be found.'

The hints which Dr. A. here offers to farmers result from his knowlege of chemical action; and the conclusion of his arguments is that, by a mixture of earths, so as to bring various particles into intimate union, by new combinations, and by a succession of plants dissimilar in habits to each other, the productiveness of land may be greatly increased, and the science of agriculture improved.

Art. Mo-y

Art. 43. *The Garden Mushroom*, its most effectual general Culture thoroughly displayed, and now ultimately improved in its successful Production in a superior Degree of abundant Fertility and Perfection of Growth: Previously explaining its generative Process, and Production by Spawn; and with the Nature and Origin of the said Spawn, and its essential Utility in this Business. And to which is now added, the improved Method of generating occasional Supplies of good Spawn, by a cultural Process, equally eligible for spawning and fertilizing the proper Beds, agreeably to the Directions of the general Culture, whereby to obtain plenteous Productions of the true salutiferous Mushroom. By John Abercrombie. 12mo. 3s. Boards. Robinsons. 1802.

This verbose title page sufficiently explains the object of the publication; and the well-known name of the author will insure to it the attention of all who are interested in this species of culture. The fatal effects which have arisen from the indiscreet gathering of fungi in the fields had led to the cultivation of the garden mushroom, in which the horticulturist has now attained considerable skill. Mr. A. furnishes a description of the true wholesome mushroom, noticing the nature of its growth, the generative property of its spawn, and its supposed invisible seed. He next gives rules for collecting and procuring spawn, for making and managing the bed, for gathering the produce, and for general culture during the fruitful season.

Mr. A. generally observes that, where a regular succession of mushrooms is required, two new beds at least must be made and spawned annually, at five or six months interval; and that the principal bed ought to be made at the end of August, or in September or October.

Mo-y.

POLITICS.

Art. 44. *The Statistical Breviary:* Shewing, on a Principle entirely New, the Resources of every State and Kingdom in Europe: Illustrated with Stained Copper-plate Charts, representing the Physical Powers of each distinct Nation with Ease and Perspicuity. By William Playfair. To which is added a similar Exhibition of the Ruling Powers of Hindostan. 8vo. pp. 64. 5s. Boards. Wallis, &c.

Mr. Playfair is advantageously known to the public by former ~~works~~ productions, and here presents it with a work in which much useful and curious information is condensed within a very narrow compass. Besides what the tables obviously communicate, a reader who is in any degree conversant in figures, on casting his eye over them, will be able to view states in various points of comparison, and to make out their relative situations with great nicety and accuracy.

The author is most probably founded in considering the late attempt to ascertain the population of Great Britain as futile, but it surely is rather bold to assign to the metropolis so considerable a number above that which the public calculation has recorded.

Speaking of this country, he observes:

'The use of machinery has been carried to an immense length, and its construction to great perfection, so that the labour of more than three millions of persons is performed by inanimate workmen, as they may be termed, who both toil and spin without requiring either food

or

or raiment, the keeping of which in repair, added to the interest of the first expence, does not amount to above three-halfpence a day on the labour of one person worth a shilling, the aggregate gain on which is three millions of French livres in one day, or £. 126,000!! It is owing chiefly to such inventions that this nation is able to support its great debts and annual expences.'

The fact mentioned in the following extracts has been stated before: but it never can be mentioned without exciting in every well-wisher to this grievously burthened country, the greatest degree of astonishment that such a pernicious anomaly should be allowed to exist, for a moment, in British policy. Speaking of the Indian trade, Mr. P. remarks:

'It is much to be regretted that British capital is not wholly employed in this lucrative branch of commerce, and that foreigners are permitted to carry off four-fifths of the whole. By extending the capital of the company, or by the introduction of the capital of other merchants of this country, subject to such rules and regulations which the East India Company, by their exclusive charter, have a right to impose, this circumstance might, in a great measure, be avoided.'—

'The commerce with the East, which is likewise the envy of all nations, and which, from the earliest period, has brought enemies upon every country that possessed it, is at present under a strange predicament. Our India Company appear to monopolize the whole of it; but in reality, such laws have been made to protect the company, that four-fifths of it are estimated as banished, and in the hands of strangers, so that we who seem to engrosss all, have, in fact, only a very inferior portion.' Jo.

Art. 45. *The Political Interests of Great Britain:* In which are included the Necessary Measures for procuring an advantageous and permanent Peace with France and her Allies; for terminating our Differences with the Northern Confederate Powers, concerning the Freedom of Neutral Maritime Commerce, and restoring Plenty to the United Kingdom. By George Edwards, Esq. * 8vo. pp. 356. 7s. Boards. Johnson. 1801.

When more passengers offer themselves to be taken into a public vehicle than that vehicle is capable of holding, the necessary consequence is that some must be left behind; and when this case occurs as often as it sets out on its journey, it will sometimes happen that an unfortunate wight may not obtain a place till the professed object of his excursion is frustrated. Mr. Edwards's work seems to be in this predicament with respect to our notice of it: for it has been pushed aside from month to month, till the local and temporary circumstances, to which his observations refer, are passed away. Fortunately, however, though the title of his book announces it to be a temporary production, it will not be esteemed ephemeral by the considerate reader. There may be something romantic and visionary in several of his schemes; yet, in the explanation of his views and sentiments, he suggests many judicious hints and reflections.

* For a former work by Mr. E. see M. R. Vol. xxxiv. p. 213 N. S.

The

The peace, indeed, is made: but it is not less a matter of public importance for statesmen and others to consider that 'political wisdom requires, that all serious and important projects of public welfare be built on the perfection of common sense, proper executive means, and a really good heart.' Mr. E. farther remarks that, if politics were formed into a regular system, and the people of different countries were fully and familiarly acquainted with it, war would be a much rarer occurrence than it hitherto has been; for it is observable, that the most difficult part, in writing the history of the first wars of this or any other kingdom, is that of assigning satisfactory motives for their commencement. Indeed, Mr. E. undertakes to shew, that wars have more frequently originated in an illiberal policy than in any other motive; and he is so desirous of removing all causes of irritation which may generate future wars, that he even disapproves of 'our detention of the rock of Gibraltar, as a narrow-minded policy, as being a galling provocation to a generous people.' He condemns us also for 'indelicately and fatally interfering in the affairs of Europe, in a manner which neither our own interests, nor those of the nation we meant to benefit, could warrant.'—Such have been the habits of our statesmen, that they may not be willing to become Mr. Edwards's pupils: but the new circumstances in which Europe is placed may enforce the adoption of a new system of politics. Great Britain, he says, 'has been always the busy figure on the political stage, yet always unfortunate in the end, from her not forming designs adapted to her welfare, and multiplying them without end.' According to him, one great preventive of war would be the establishment of a principle in the law of nations, that belligerents should not seize the property of each other's subjects on the seas. There would certainly be equity in such a law: but, as long as war is war, it will be compounded of theft as well as murder. Many other preventives of war are mentioned, which we cannot enumerate.

The practical conduct which Mr. E. recommends is, to gratify the views * of France, and to combine her interests with those of Great Britain; and he strengthens this advice by remarks which, though they must be grating to our feelings, it may be prudent for us duly to consider.—Means of providing additional national power and strength are particularly specified; among which he recommends public liberty, an adequate representation, and the formation of a military people.—The author also undertakes to point out the mode of uniting, in an intimate manner, our external dominions to the metropolitan kingdom, and of strengthening the empire at large: but these, and his plans for preventing scarcity, we must pass over in silence.

Mr. Edwards concludes with explaining the term *royal republic*, as applied by him to the British constitution: but we shall not interfere with either his definition or the explanation. Mo-y.

BLAGDON CONTROVERSY.

Art. 46. *Candid Observations on Mrs. H. More's Schools;* in which is considered their Supposed Connexion with Methodism. By

* He would even have allowed her to possess Egypt, and settlements in the Levant.

the Rev. ——— ———, Rector of ———. 8vo. 9d. Hatchard, &c.

Considerable ability is manifested by the anonymous writer of these observations; who may be regarded as a zealous apologist and defender both of Mrs. More and the schools in question—With respect to the lady, his extraordinary esteem for her may be inferred from the following highly encomiastic expressions:

'To these worthy defenders of all that is near, dear, and sacred, may be added Mrs. H. More, whose masculine mind has towered, in dignified pre-eminence, above her sex. She presumed, uncensured by heaven, to suspend "the balance of the sanctuary;" to her it was given to weigh the specific worth of the Fashionable World, to estimate the Religion of the Great; and the living Oracle sanctioned her pen when it wrote, "THOU ART WEIGHED IN THE BALANCES, AND ART FOUND WANTING!" She summoned, too, her own sex at the bar of religion, virtue, wisdom, prudence and honour; and with the holy authority of truth, she silenced the titterings of vanity, and commanded every female heart to vindicate, through its own empire, the sovereignty of religion and virtue.'

LAW.

Art. 47. *The Law of Copy-right*; being a Compendium of Acts of Parliament and Adjudged Cases, relative to Authors, Publishers, Printers, Artists, Musical Composers, and Print-sellers. By Joshua Montefiore. 8vo. pp. 60. 2s. 6d. Wallis. 1802.

The subject of this treatise is interesting to all men of liberal minds, but the manner in which it is executed will not furnish an additional recommendation; for the author has omitted a very important act, and erroneously stated the contents of the statute of Anne. This latter act confers on the authors of books then printed, and on their assignees, the sole right of printing them for the term of twenty-one years; and on the authors of books then composed, but not printed, and their assignees, the sole right of printing them for the term of *fourteen* years, and not for the term of *twenty-one* years, as is represented by Mr. Montefiore. The statute 41 Geo. III. c. 107. intitled, "an Act for the further Encouragement of Learning in the united Kingdom of Great Britain and Ireland, by securing the Copies and Copy-right of Printed Books to the Authors of such Books, or their Assigns for the time herein mentioned," gives, in express terms, a special action on the case, and double costs to the proprietor of any work unlawfully printed in any part of the united kingdom, or in any part of the *British* dominions in Europe; and provides that the offender shall forfeit such books to the proprietor, for him to damash and make waste paper of them.—It also enacts, that the offender shall forfeit 3d. per sheet for every sheet found in his custody, one half to his Majesty, and the other moiety to the common informer.—To maintain this latter action for the penalty, however, a previous entry of the work at Stationers' Hall is rendered necessary; and the action for damages given to the injured party, and the action for the penalties, must be both brought within six months after the commission of the offence.

It is observable that the statute of Anne did not give, *in express terms*, an action of damages to the proprietor: but such an action was holden to be maintainable on this principle, that, where the law bestows a right, it confers, at the same time, a remedy for the infringement of that right; and it was determined that no entry at Stationers' Hall was necessary to support the action.—In the statute of Anne, the penalty was 1d. a sheet, and the limitation of action was to three months.—By this last act of the present reign, two additional copies of books entered at Stationers' Hall shall be delivered there, for the use of Trinity College, and the King's Inns, Dublin.

The cases collected in this work are very few in number, and we think that the production bears evident marks of haste and inattention.

S.R.

MISCELLANEOUS.

Art. 48. *Welsh Legends:* A Collection of Popular Oral Tales. 8vo. 10s. 6d. (12mo. 6s.) Boards. Badcock. 1802.

If it be the object of a reader to escape the *ennui* which is incident to this dreary season, he will not have recourse in vain to this little volume: but if he looks for information respecting the transactions, opinions, habits, and manners of the antient people to whom these tales are said to relate, he will rise disappointed from the perusal of these pages. If the tales have really any other source than the author's own invention, if in fact they are founded on any traditions preserved in the wilds of Wales, they are so dressed out as to have lost every feature of their antique character.—With the structure, the interest, or the tendency of the narratives, we have no great fault to find; and if they did not claim relation to certain times and places, they would be little amenable to criticism, and not chargeable with those violations of propriety which at present deform them.

The second tale (which is in verse) flows in easy and smooth numbers, and contains a correct statement of the vulgar notions respecting the subject which it describes.

Jo.

Art. 49. *Interesting Anecdotes of the heroic Conduct of Women during the French Revolution.* Translated from the French of M. Du Broca. 12mo. pp. 219. 5s. Boards. Symonds. 1802.

We can scarcely persuade ourselves that the scenes here described passed in our time, much less that they are recent: yet ten years have not elapsed since they were the events of the day regularly announced to us by the diurnal prints.

The Revolution in France certainly abounded in melancholy occurrences of the same kind with those here stated; and an authentic work, we are confident, would have been fully as interesting as that which is here presented to us, and far more satisfactory. We are sorry to be obliged to charge a production which so completely fixes the attention, and masters the feelings, with being very deficient on the score of accuracy: but, as specimens of its vulnerability on this point, it will be sufficient to mention that the author, in his account of Madame Elizabeth, truly states her to have been the sister of

Louis

Louis XVI. and yet in the same paragraph adds that she was the youngest daughter of Louis XV. He also tells us that M. de la Rochefoucauld, who had no children, and who was massacred at Gisors in Normandy, (not far from his country seat,) was saved by the pious offices of a daughter, and survived the Revolution.

The most considerable part of this volume is taken from other accounts already before the public, and which possess much authenticity; this portion of it, therefore, may be in a great degree worthy of credit: but, as to any parts that are original in it, very little reliance can be placed on them;—and what readers will draw the line? Jo.

Art. 50. *The Friend of Women.* Translated from the French of Bourdier de Villemert. By Alexander Morrice. 8vo. pp. 164. 6s. Boards. Symonds. 1802.

Though Mr. Morrice is but an indifferent translator, he might certainly have employed himself better than on this vapid performance of M. Bourdier de Villemert. It is a cento of ill assorted maxims, taken from the moralists, satirists, and preachers of his country, and jumbled together without either selection or arrangement.—The moral tendency of the work is perfectly unexceptionable: but the precepts and examples are so ordinary and obvious, that we were frequently reminded of the famous "Tritical Essay," as we proceeded.

The translation certainly is not to be commended.—Mr. Morrice, we fear, understands French but imperfectly, and he is far from being master of English. Among other passages, for the meaning of which it would be necessary to consult the original, we insert this short one:

'A professed beauty is always curbed from a foolish thing, which makes her pass for equal with a wit upon record.' Jeff.

Art. 51. *Observations on the Reply of the Right Reverend Dr. Caulfield, Roman Catholic Bishop*, and of the Roman Catholic Clergy of Wexford, to the Misrepresentations of Sir Richard Musgrave, Bart., and on other Writers who have animadverted on the Memoirs of the Irish Rebellions. By Sir Richard Musgrave, Bart. 8vo. 2s. Stockdale.

It is no mortification to us not to be recorded among the patrons and panegyrists of the work which its author here defends. On the contrary, we are proud of the distinction, which we certainly took some pains to deserve; for we valued more highly the discharge of the duty which we owed to the interests of truth, to the tranquillity of the empire, and to humanity at large. The public had anticipated us in our judgment, and it has since ratified it. R

Did we, however, in these pages, meet with statements or reasonings which went to detect error, or to establish truth, we should either lay specimens of them before our readers, or make our report on them: but Sir Richard labours points which no one disputes. It is not denied that there were traitorous and disaffected priests, nor that the catholic multitude was bigoted and ferocious; nor will it be questioned that Popes and Councils of old have published blasphemies and treasons:—the matters to be settled between the

author

author and his antagonists are,—what was the proportion of these priests; was their brutal state most the fault of the deluded people, or of the late Irish Government; are intolerance and oppression the likeliest methods of reclaiming them; and are the catholics of these days chargeable with the sins and crimes of those of past times? Had the author made good the affirmative of these questions, he would have established the principles of his work. Jo.

Art. 52. *Memoirs of John Bacon, Esq. R.A.*; with Reflections drawn from a Review of his Moral and Religious Character. By Richard Cecil, A.M. Minister of St. John's, Bedford Row. 8vo. pp. 120. 2s. 6d. Boards. Rivingtons.

These memoirs appeared in the Gentleman's Magazine for September 1799, and have now received aditional facts and anecdotes, furnished by the family. Mr. Cecil has also illustrated his account by inserting whatever he could recollect of Mr. Bacon's habits in society, his turn of thinking, and his manner of expression. 'This addition,' Mr. C. properly observes, 'will not only more distinctly mark his character, but afford a gratification to his friends.'

The subject of this little biographical sketch was not only an eminent artist, but an amiable and respectable character in private life. If his religion savoured of Methodism, he did not deny to others the same liberty which he assumed, of thinking for himself on this important point; and he exemplified the sincerity of his belief by shewing himself humble and benevolent. His filial affection was a remarkable and truly distinguishing feature.—He was originally employed under Mr. Crispe of Bow Church yard, to whom he had been bound apprentice, in painting on porcelain; and he never had an opportunity of improving his natural genius by a study of the antique.

'Mr. J—, an old acquaintance of Mr. B., heard Mr. West the present President of the Royal Academy say, when he saw the model of Mars (Mr. B.'s first statue), "If this is his first essay, what will this man attain to when he arrives at maturity?" The same friend also remembers that when Mr. B. was modelling the bust of his Majesty, the King asked him, "If he had ever been out of the kingdom?" Upon being aswered in the negative, his Majesty said, "I am glad of it—you will be a greater honour to it."

This tract is recommended by some interesting anecdotes, and serious reflections; and it is ornamented by a spirited likeness of this celebrated sculptor, engraved by Collyer from a picture by Russell. S.R.

Art. 53. *Eight Historical Tales, curious and instructive.* I. The unfortunate Damascenes. II. Jetzer. III. Arden of Feversham. IV. The Gowrie Conspiracy. V. Masaniello. VI. The Campden Wonder. VII. The Mysterious Letters. VIII. Ivan the Third. 12mo. pp. 290. 4s. 6d. Boards. Johnson.

The author of this little volume is of opinion that, 'if fairy tales and fabled romances can fascinate the youthful mind, there are facts recorded in authentic history, which are capable of communicating the same interest, and which may be read and remembered with higher advantage.'—Under this impression, the tales here enumerated are presented to the public, and to each of them are prefixed the authorities

authorities whence the information was derived. We think that they deserve to be called curious, but hesitate at the additional epithet of *instructive*, as applied to them *all*; we however readily allow that the observations, with which they are interspersed, are judicious and well founded.

The first tale relates the siege and capitulation of Damascus in the seventh century, and describes in glowing colours the bravery of the Saracens and the pitiable situation of the Damascenes, who were destroyed with relentless cruelty by their victorious invaders.—Jetzer, who was a Dominican lay brother at the beginning of the sixteenth century, remarkable for his credulity, and for the many deceits imposed on him by his order, gave us less pleasure in the perusal than any of the other histories; for we turn with disgust from the enumeration of the blasphemous frauds committed by these fraternities, all of which originated in selfish and ambitious views; at the same time that we entertain a doubt whether the recital be calculated to convey an useful lesson to the youthful mind.—The third story details the particulars of an horrid murder committed at Feversham in Kent in the reign of Edward the Sixth, on a gentleman of the name of Ardier, who was assassinated by his own wife. The materials are collected from Hollinshed's Chronicle, and Jacob's History of Feversham.—Of the Gowrie conspiracy, no new explanation is attempted; the narrative and the conjectures on the cause of that mysterious transaction are both taken from Robertson.—The whole account of Masaniello, a Neapolitan mariner, who effected a revolution at Naples in the year 1656, is interesting in the highest degree; and the moral deduced from it, pointing out the dangers of popular applause, is natural and excellent.—The Campden wonder is a narrative published in 1696, which relates the execution of three persons of the name of Perry for the supposed murder of a Mr. Harrison, who, several years after these people had suffered for the crime imputed to them, returned from abroad.—The mysterious letters are those which were addressed to the late Duke of Marlborough with the signature of Felton, and for which Mr. Barnard was tried and acquitted.—The last story in the collection contains a short view of the sufferings of Ivan the Third, the infant emperor of Russia, who was assassinated in the reign of the late empress Catherine; under circumstances that justified a suspicion of her having been acquainted with, and having encouraged the transaction.

S.R.

CORRESPONDENCE.

*** The particular pressure of business, in this month of double duty, increased by contingent circumstances, obliges us to defer the consideration of various letters from Correspondents.

☞ The APPENDIX to Vol. XXXIX. of the MONTHLY REVIEW, *New Series*, containing the FOREIGN LITERATURE, *General Title*, *Table of Contents*, *and Index* for the Volume, is published at the same time with this Number.

Errors, pp. 12, 16, 83, 104, 105.